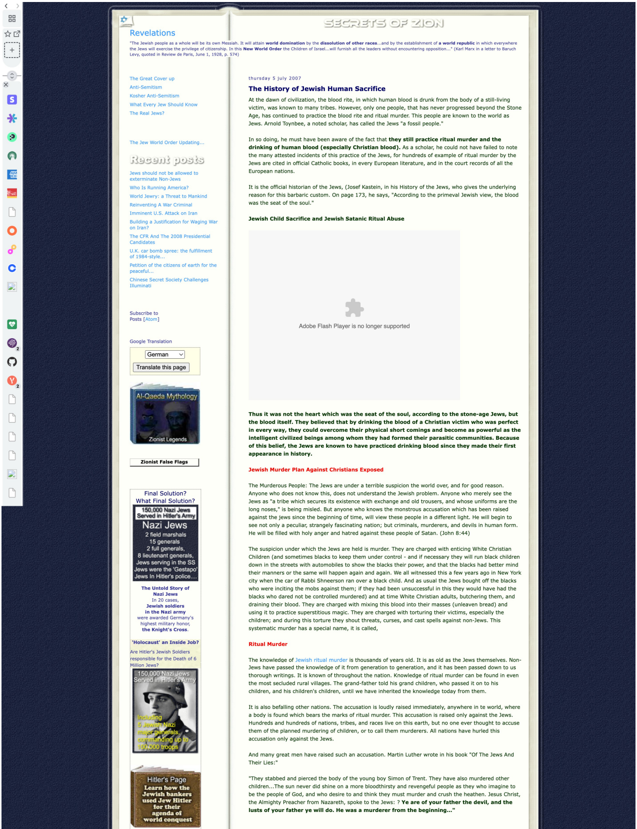


Revelations

"The Jewish people as a whole will be its own Messiah. It will attain **world domination** by the **dissolution of other races**...and by the establishment of **a world republic** in which everywhere the Jews will exercise the privilege of citizenship. In this **New World Order** the Children of Israel...will furnish all the leaders without encountering opposition..." (Karl Marx in a letter to Baruch Levy, quoted in Review de Paris, June 1, 1928, p. 574)

The Great Cover up
Anti-Semitism
Kosher Anti-Semitism
What Every Jew Should Know
The Real Jews?

The Jew World Order Updating...

Recent posts

Jews should not be allowed to exterminate Non-Jews
Who Is Running America?
World Jewry: a Threat to Mankind
Reinventing A War Criminal
Imminent U.S. Attack on Iran
Building a Justification for Waging War on Iran?
The CFR And The 2008 Presidential Candidates
U.K. car bomb spree: the fulfillment of 1984-style...
Petition of the citizens of earth for the peaceful...
Chinese Secret Society Challenges Illuminati

Subscribe to Posts [Atom]

Google Translation

German
Translate this page

Al-Qaeda Mythology
Zionist Legends

Zionist False Flags

Final Solution?
What Final Solution?

150,000 Nazi Jews Served in Hitler's Army
Nazi Jews
2 field marshals
15 generals
2 full generals,
8 lieutenant generals,
Jews serving in the SS
Jews were the 'Gestapo'
Jews In Hitler's police....

The Untold Story of Nazi Jews
In 20 cases,
Jewish soldiers in the Nazi army
were awarded Germany's highest military honor,
the Knight's Cross.

'Holocaust' an Inside Job?

Are Hitler's Jewish Soldiers responsible for the Death of 6 Million Jews?

150,000 Nazi Jews Served in Hitler's Army
Including
5 Jewish Nazi major generals, commanding up to 100,000 troops

Hitler's Page
Learn how the Jewish bankers used Jew Hitler for their agenda of world conquest

thursday 5 july 2007

The History of Jewish Human Sacrifice

At the dawn of civilization, the blood rite, in which human blood is drunk from the body of a still-living victim, was known to many tribes. However, only one people, that has never progressed beyond the Stone Age, has continued to practice the blood rite and ritual murder. This people are known to the world as Jews. Arnold Toynbee, a noted scholar, has called the Jews "a fossil people."

In so doing, he must have been aware of the fact that **they still practice ritual murder and the drinking of human blood (especially Christian blood).** As a scholar, he could not have failed to note the many attested incidents of this practice of the Jews, for hundreds of example of ritual murder by the Jews are cited in official Catholic books, in every European literature, and in the court records of all the European nations.

It is the official historian of the Jews, (Josef Kastein, in his History of the Jews, who gives the underlying reason for this barbaric custom. On page 173, he says, "According to the primeval Jewish view, the blood was the seat of the soul."

Jewish Child Sacrifice and Jewish Satanic Ritual Abuse

Adobe Flash Player is no longer supported

Thus it was not the heart which was the seat of the soul, according to the stone-age Jews, but the blood itself. They believed that by drinking the blood of a Christian victim who was perfect in every way, they could overcome their physical short comings and become as powerful as the intelligent civilized beings among whom they had formed their parasitic communities. Because of this belief, the Jews are known to have practiced drinking blood since they made their first appearance in history.

Jewish Murder Plan Against Christians Exposed

The Murderous People: The Jews are under a terrible suspicion the world over, and for good reason. Anyone who does not know this, does not understand the Jewish problem. Anyone who merely see the Jews as "a tribe which secures its existence with exchange and old trousers, and whose uniforms are the long noses," is being misled. But anyone who knows the monstrous accusation which has been raised against the jews since the beginning of time, will view these people in a different light. He will begin to see not only a peculiar, strangely fascinating nation; but criminals, murderers, and devils in human form. He will be filled with holy anger and hatred against these people of Satan. (John 8:44)

The suspicion under which the Jews are held is murder. They are charged with enticing White Christian Children (and sometimes blacks to keep them under control - and if necessary they will run black children down in the streets with automobiles to show the blacks their power, and that the blacks had better mind their manners or the same will happen again and again. We all witnessed this a few years ago in New York city when the car of Rabbi Shneerson ran over a black child. And as usual the Jews bought off the blacks who were inciting the mobs against them; if they had been unsuccessful in this they would have had the blacks who dared not be controlled murdered) and at time White Christian adults, butchering them, and draining their blood. They are charged with mixing this blood into their masses (unleaven bread) and using it to practice superstitious magic. They are charged with torturing their victims, especially the children; and during this torture they shout threats, curses, and cast spells against non-Jews. This systematic murder has a special name, it is called,

Ritual Murder

The knowledge of Jewish ritual murder is thousands of years old. It is as old as the Jews themselves. Non-Jews have passed the knowledge of it from generation to generation, and it has been passed down to us thorough writings. It is known of throughout the nation. Knowledge of ritual murder can be found in even the most secluded rural villages. The grand-father told his grand children, who passed it on to his children, and his children's children, until we have inherited the knowledge today from them.

It is also befalling other nations. The accusation is loudly raised immediately, anywhere in te world, where a body is found which bears the marks of ritual murder. This accusation is raised only against the Jews. Hundreds and hundreds of nations, tribes, and races live on this earth, but no one ever thought to accuse them of the planned murdering of children, or to call them murderers. All nations have hurled this accusation only against the Jews.

And many great men have raised such an accusation. Martin Luther wrote in his book "Of The Jews And Their Lies:"

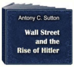
"They stabbed and pierced the body of the young boy Simon of Trent. They have also murdered other children...The sun never did shine on a more bloodthirsty and revengeful people as they who imagine to be the people of God, and who desire to and think they must murder and crush the heathen. Jesus Christ, the Almighty Preacher from Nazareth, spoke to the Jews: ? **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning...**"

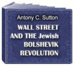
Official Records From International Red Cross PROVE "HOLOCAUST" Was a Fraud:

Holocaust Page

The Final Solution to Hitler

Hitler Founder of Israel





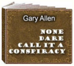
The History of the "Money Changers"

The Harold Wallace Rosenthal Interview

Eustace Mullins
Books
Articles
Videos
Eustace Mullins

Search

○ Web ● Revelations



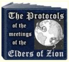
The Bush Family

The Rockefellers

The Rothschilds

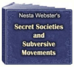
Fritz Springmeier's
THE SATANIC ILLUMINATI BLOODLINES
World System and the Illuminati

The US Military Intelligence Division believed the Protocols to be authentic



The Protocols make it quite clear that 'anti-semitism', meaning 'anti-Judaic', is an 'indispensable' part of the plan for world domination. It will be used for "the management of our lesser brethren".

Jew Warns America



Roots of Evil in Jerusalem

"He (Martin Luther) accused them (the Jews) of all those fictitious crimes which had made Europe such a hell for them. He, too, claimed that they poisoned the wells used by Christians, assassinated their Christian patients, and murdered Christian children to procure blood for the Passover. He called on the princes and rulers to persecute them mercilessly, and commanded the preachers to set the mobs on them. He declared that if the power were his, he would take all the leaders of the Jews and tear their tongues out by the roots." (Stranger than Fiction, p. 249)

The Struggle of Der Sturmer: The only newspaper in Germany, yes, in the entire world, which often screamed the accusation of ritual murder into the Jewish face, was Der Sturmer. For more than ten yeas Der Sturmer led a gigantic battle against Judaism. Which caused Der Sturmer to be under constant attack by the Jews. Dozens of times it has been confiscated and prohibited.

Its workers, most of all its editor Julius Streicher, were dragged into court hundreds of times. They were convicted, punished and locked into prison. Der Sturmer came to know the Jew from the confession which Dr. Conrad Alberti-Sittenfeld, a Jew, wrote in 1899 in No. 12 of the magazine Gesellschaft:

"One of the most dangerous Jewish qualities is the brutal, direct barbaric intolerance. A worse tyranny cannot be practiced than that which the Jewish clique practices. If you try to move against this Jewish clique, they will, without hesitating, use brutal methods to overcome you. Mainly the Jew tries to destroy his enemy in the mental area, by which he takes his material gain away, and undermines his civil existence. The vilest of all forms of retaliation, the boycott, is characteristically Jewish."

The Der Sturmer was not stopped for several years. Just in Nuremberg alone there have been fought dozens of Talmudic and ritual murder cases in the courts. (Now you know why the Nuremberg trials were held against the German Military leaders, it was retribution by the Jews on their hated enemies the Germans). Because of the Jewish protests the attention of the world was focused on these cases. Thereafter heavy convictions followed. At first no judge had the courage to expose the Jewish problem. Finally in 1932 (court case lasting from October 30th to November 4th) Der Sturmer won its first victory. The jury found the following:

1). Der Sturmer was not fighting against the Jewish religion; but against the Jewish people.
2). **The Talmud and Schulchan aruch are not religious books. They have no right to be protected under the religious paragraphs.**
3). The laws of the Talmud which are quoted and published in Der Sturmer are exact quotations from the Talmud.
4). The laws of the Talmud are in harsh contradiction to German morals.
5). **The Jews of today are being taught from the Talmud.**

With this verdict Der Sturmer brought about the first big breach in the Jewish/Roman Administration of Justice, which was given the job before the National Socialist revolution to protect Judaism and its government. The jews, of course, became greatly agitated about this. But for De Sturmer this success was an omen of the victory yet to come. Of course, Der Sturmer did not stop half way. It knew what had to be done. It was their duty, or so they believed. To frustrate the gigantic murder plot of Judaism against humanity. It was their duty! To brand this nation before the world, to uncover its crimes and to render it harmless. It was their duty! To free the world from this national pest and parasitic race. Der Sturmer would fulfill its mission. It would, for a time, light up the darkness with the truth which shall eventually rule the world. And it would always direct itself according to the following proverb: "He who knows the truth and does not speak it truly is a miserable creature."

The Laws of The Talmud: If one wishes to learn and understand why the Jews can commit such insane crimes as ritual murder, they must know the Jewish secrets. They must know the teachings of the Torah (The Talmud), and the Schulchan aruch. These laws and teachings are proof that the Jews feel themselves superior to all nations, that it has declared war on all other races, and that it is the sworn enemy of the whole of non-Jewish humanity. Even Tactius, the Roman historian who lived shortly after Christ (55-120) A.D.) wrote:

"The Jews are a race that hate the gods and mankind. Their laws are in opposition to those of all mortals. They despise what to us is holy. Their laws condone them in committing acts which horrify us." (Historian V. 3-8)

The Jew knows that when the non-Jewish world knows his laws and sees through his plans that he is lost. Therefore, by threat of death he forbids their translation and publication. A well known Jewish scholar (Dibre David) writes:

"If the Gentiles (non-Jews) knew what we are teaching against them, they would kill us."

The Jewish secret laws are based on the fundamental principle which states: Only the Jew is human. In contrast all non-Jews are animals, they are beasts in human form. Anything is permitted against them. The Jew may lie to, cheat and steal from them. He may rape and murder them. There are hundreds of passages in the Talmud which the non-jews are described as animals. Some of them are as follows:

1). "The Jews are called human beings, but the non-Jews are not humans. They are beasts." (Talmud: Baba Mezia 114b)

2). "The Akum (Negro) is like a dog. Yes, the scripture teaches to honor the dog more than the Akum." (Ereget Raschi Erod. 22
30)

3). "Even though God created the non-Jew they are still animals in human form. It is not becoming for a Jew to be served by an
animal. Therefore he will be served by animals in human form." (Midrasch Talpioth, p. 255, Warsaw 1855)

4). "A pregnant non-Jew is no better than a pregnant animal." (Coschen Hamischpat 405)

5). "The souls of non-Jews come from impure spirits and are called pigs." (Jalkut Rubeni gadol 12b)

6). "Although the non-Jew has the same body structure as the Jew, they compare with the Jew like a monkey to a human." (Schene
Luchoth Haberith, p. 250b)

So that the Jew will never forget that he is dealing with animals, he is reminded by eating, by death, and even by sexual intercourse constantly. For The Talmud teaches:

1). "If you eat with a non-Jew, it is the same as eating with a dog." (Tosapoth, Jebamoth 94b)

2). "If a Jew has a non-Jewish servant of maid who dies, one should not express sympathy to the Jew. You should tell to the Jew:
?God will replace ?your loss,' just as if one of his oxen or asses had died." (Jore Dea 377, 1)

3). "Sexual intercoms between non-Jews is like intercourse between animals." (Sanhedrin 74b)

It is written in the Talmud about the murder of the non-Jew:

1). "It is permitted to take the body and the life of a non-Jew." (Sepher Ikkarim IIIc, 25)

2). **"It is the law to kill anyone who denies the Torah (Talmud - Sanhedrin 59b). The Christians belong to the denying ones of the Torah (Talmud)." (Coschen Hamischpat 425, Hagah 425, 5)**

3). "Every Jew, who spills the blood of the godless (non-Jew), is doing the same as making a sacrifice to God." (Bammidber Raba, c 21 & Jalkut 772)

Jüri Lina's
Architects of Deception

The symbolic snake of the protocols

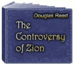
Is now ADL's New Logo

The Vicious Anti-Semitic Defamatory League Exposed

The Birth of ADL

The Rosenthal Interview

The Einstein Myth



Jack Bernstein's
The Life of an American Jew in Racist Marxist Israel

Henry Ford's
The International Jew

Wikipedia
From Pornography To Rewriting History
A Jewish Tool

Jew Dominance in Filth

Child Sexual Abuse

Jewish Slavery Industries

Jews and Cannibalism

Jewish Child Sacrifice

Zionist Art and Craft?

An Introduction to Jews

These laws of the Talmud were given to the Jews over 3000 years ago. They are just as valid today as they were back then. This is how the Jews are taught from childhood. The results of this stands before us. It is Jewish Ritual Murder.

The Jews' Bloody History: The Jew is not only the murderer of the Christians in theory. His history proves that he practices what he preaches. The history of the Jewish people is an unbroken chain of mass murders and blood-baths. It started before Christ and has continued with Linen, Trotsky, Sinowjeff, Stalin and etc., up to today:

1). The extreme to which the Jews will go was shown in Persia where the Jew Mordecai and the Jewess Esther had 75,800 Persians murdered. They hanged the Persian King Xerxes' minister Haman along with his ten sons. They celebrated this bloody victory and to this day still celebrate it during the Feast of Purim. (Book of Esther 9:6)

After Christ in the years 115-117, on the island of Cyrene, the Jews revolted under their leader Bar Kochba. They murdered 220,000 Romans, sawed and chopped them, drank their blood, and ate their bloody raw flesh. (Dio Cassius: Roemische Jeschichte XVIII, 32)

The Jews revolted in Russia in 1917 and established bolshevism under the leadership of Trotsky, Sinojeff and other Jews, a total of 35 million Christians were shot, slayed, tortured, and starved to death. In Hungary, under the leadership of the Bolshevik Jew Bela Kuhn, a horrible massacre was prepared in which tens of thousands of Christians were murdered.

"'The Jewish Establishment": 'In the early 1930s, Walter Duranty of the New York Times was in Moscow, covering Joe Stalin the way Joe Stalin wanted to be covered. To maintain favor and access, he expressly denied that there was famine in Ukraine even while millions of Ukrainian Christians were being starved into submission. For his work Duranty won the Pulitzer Prize for journalism. To this day, the Times remains the most magisterial and respectable of American newspapers. How imagine that a major newspaper had had a correspondent in Berlin during roughly the same period who hobnobbed with Hitler, portrayed him in a flattering light, and denied that Jews were being mistreated, thereby not only concealing, but materially assisting the regime's persecution. Would that paper's respectability have been unimpaired several decades later? There you have an epitome of what is lamely called 'media bias.' The Western supporters of Stalin haven't just been excused; they have received the halo of victim hood for the campaign, in what liberals call 'the McCarthy era,' to get them out of the government, the education system, and respectable society itself. Not only persecution of Jews but any critical mention of Jewish power in the media and politics is roundly condemned as 'anti-Semitism.' But there isn't even a term of opprobrium for participation in the mass murders of Christians. Liberals still don't censure the Communist attempt to extirpate Christianity from Soviet Russia and its empire, and for good reason, **liberals themselves, particularly Jewish liberals, are still trying to uproot Christianity from America**. It's permissible to discuss the power of every other group, from the Black Muslims to the Christian Right, but the much greater power of the Jewish establishment is off-limits. That, in fact, is the chief measure of its power: its ability to impose its own taboos while tearing down the taboos of others, you might almost say its prerogative of offending. You can read articles in Jewish-controlled publications from the Times to Commentary blaming Christianity for the Holocaust or accusing Pope Pius XII of indifference to it, but don't look for articles in any major publication that wants to stay in business examining the Jewish role in Communism and liberalism, however temperately." (The Jewish Establishment, Joseph Sobran, September 1995 issue)

In Jewish-Bolshevik Soviet Russia mass murders are even now (1997) are being carried out. The executioners are mostly Jewish men and women. In inventing new methods of torture the Jews are past masters. **To let Christians die under torture give them the greatest pleasure.** English reporters write that the Chinese executioners frequently would not carry out their tortures and executions; they shouldered and could not continue. Therefore, Jews and Jewesses took their place.

"The Jews were now free to indulge in their most fervent fantasies of mass murder of helpless victims. Christians were dragged from their beds, tortured and killed. Some were actually sliced to pieces, bit by bit, while others were branded with hot irons, their eyes poked out to induce unbearable pain. Others were placed in boxes with only their heads, hands and legs sticking out. Then hungry rats were placed in the boxes to gnaw upon their bodies. Some were nailed to the ceiling by their fingers or by their feet, and left hanging until they died of exhaustion. Others were chained to the floor and left hanging until they died of exhaustion.

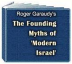
"Others were chained to the floor and hot lead poured into their mouths. Many were tied to horses and dragged through the streets of the city, while Jewish mobs attacked them with rocks and kicked them to death. Christian mothers were taken to the public square and their babies snatched from their arms. A red Jewish terrorist would take the baby, hold it by the feet, head downward and demand that the Christian mother deny Christ. If she would not, he would toss the baby into the air, and another member of the mob would rush forward and catch it on the tip of his bayonet.

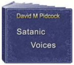
"Pregnant Christian women were chained to trees and their babies cut out of their bodies. There were many places of public execution in Russia during the days of the revolution, one of which was described by the American Rohrbach Commission: 'The whole cement floor of the execution hall of the Jewish Cheka of Kiev was flooded with blood; it formed a level of several inches. It was a horrible mixture of blood, brains and pieces of skull. All the walls were bespattered with blood. Pieces of brains and of scalps were sticking to them. A gutter of 25 centimeters wide by 25 centimeters deep and about 10 meters long was along its length full to the top with blood. Some bodies were disemboweled, others had limbs chopped off, some were literally hacked to pieces. Some had their eyes put out, the head, face and neck and trunk were covered with deep wounds. Further on, we found a corpse with a wedge driven into its chest. Some had no tongues. In a corner we discovered a quantity of dismembered arms and legs belonging to no bodies that we could locate.'" (Defender Magazine, October 1933)

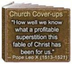
The history of the Jews is written in the blood of Christians.

"Thanks to the terrible power of our International Banks, we have forced the Christians into wars without number. Wars have a special value for Jews, since Christians massacre each other and make more room for us Jews. Wars are the Jews' Harvest: The Jew banks grow fat on Christian wars. Over 100-million Christians have been swept off the face of the earth by wars, and the end is not yet." (Rabbi Reichorn, speaking at the funeral of Grand Rabbi Simeon Ben-Judah, 1869, Henry Ford also noted that: 'It was a Jew who said, 'Wars are the Jews' harvest'; but no harvest is so rich as civil wars.' The International Jew: The World's Foremost Problem, Vol. III, p. 180)

The history of the Jews is written with Christian blood. Their history proves that the Jew is extremely cruel and at the same time a coward. The Jew is not a born soldier; he is a born sadist and murderer. (John 8:44)







Mother Teresa,
The Mother of All Myths:

For Seekers after Truth only
Is The Bible God's Word?

What's On The Other Side?
Facts not Fairies
Synagogue of Satan
This is Zionism
Axis of Evil

Download Page

The Law of Human Sacrifice: For a long time the newspaper Der Sturmer endeavored to find the actual law of ritual murder, the law of human sacrifice. It finally succeeded in doing so. In a trial in which Julius Streicher and Karl Holz were being tried (because of "offending the Jewish Religious Society") it was proposed that they call as witness Dr. Erich Bischoff. Dr. Bischoff appeared.

He was the leading German expert on the laws of the Talmud. He had dedicated his entire life to the study of the Jewish law books. Dr. Bischoff brought with him a translation of a secret Jewish law, which clarified with one stroke the question of ritual murder. It comes from the book of Sohar. This book is considered to be holy by the Jews.

"You are right! This reproach of yours, which I feel for certain is at the bottom of your anti-Semitism, is only too well justified; upon this common ground I am quite willing to shake hands with you and defend you against any accusation of promoting Race Hatred...We [Jews] have erred, my friend, we have most grievously erred. And if there is any truth in our error, 3,000, 2,000 maybe 100 years ago, there is nothing now but falseness and madness, a madness which will produce even greater misery and wider anarchy. I confess it to you openly and sincerely and with sorrow...We who have posed as the saviors of the world...We are nothing but the world' seducers, it's destroyers, it's incinderaries, it's executioners...we who promised to lead you to heaven, have finally succeeded in leading you to a new hell...There has been no progress, least of all moral progress...and it is our morality which prohibits all progress, and what is worse -- it stands in the way of every future and natural reconstruction in this ruined world of ours...I look at this world, and shudder at its ghastliness: I shudder all the ore, as I know the spiritual authors of all this ghastliness..." The eastern Jews especially conform to its laws. In the book of Sohar (a companion of the Talmud). The English translation related:

"Further there is a Law concerning the slaughter of foreigners, who are the same as beasts. This slaughter is to be carried out in a lawfully valid manner. The ones who do not follow the Jewish Religious Law have to be offered to God as a sacrifice. It is to them that Psalm 44:22 refers: ?Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter." (Thikunne Sohar, edition Berdiwetsch 88b)

Dr. Erich Bischoff declared himself ready to offer an opinion on this expressed law of ritual murder. However he was rejected. He was not admitted by the court for "fear of bias."

The Catholic priest Dr. Gottsberger took his place. The defendants handed him the above mentioned law in Hebrew and German. Dr. Gottsberger was embarrassed and confused.

After a long consideration he stated that he would not be able to deliver an opinion on the law of human sacrifice. Due to this Julius Streicher and Karl Holz were sentenced to several months imprisonment. Later on, however, Dr. Bischoff (in the trial of 30th October - 4th November 1931) established the correct translation of this law.

This translation and publication of the law of human sacrifice is the greatest blow ever struck the Jews in this controversy. This Law commands the Jews to Butcher Christians and non-Jews. This is to be done in a "Lawful Valid Way." This means that Christians are to be sacrificed in the same way as animals. They are to be sacrificed to the Jewish God Baal (Lucifer, Devil, Satan). Therefore, we are dealing with a law which doesn't only permit the practice of Ritual Murder. But commands it.

Jewish Confessions: A further and irrefutable proof of the existence of Jewish Ritual Murder are the numerous Jewish confessions. They come from trials, voluntary statements and from confessions by former rabbis. The confessions were made in two court cases. One of them took place in Trent in 1475, and the other one in Damascus in the years 1840 - 1842.

The voluntary statement was made by the young Jewess Ben Noud who made it to the French Count Durfort-Civrac. The confessions were made by the following rabbis who truly converted to Christianity: Drach and Goschler, Fra Sifto of Siena, Paolo Medici, Giovanni da Feltre and by the former chief rabbi Neofito, who later changed his name to Teofito and became a monk. These men more or less confirmed the existence of Ritual Murder. In 1803 the former rabbi Neofito published a sensational book in the Moldavian language. In it he gives details about the terrible Jewish secret of the blood mystery. This book was translated in 1843 into Greek and later in 1883 into Italian, under the title "Il sangue cristiano nei riti ebraici della moderna Sinagoga," causing the Jews to become very excited the world over.

On page 19 of this work the Jew Teofito confesses how he was initiated into the knowledge of Ritual Murder. And how the Jews for thousands of years have concealed it from the Christian and non-Jewish world. Teofito writes:

"This secret of the blood is not know to all the Jews, but only to the Chakam (doctors) or the rabbis and the scholars, who therefore carry the title ?Conservatori del mistero del sangue' (Conservators of the mystery of blood!). They pass it on by word of mouth to the Jewish fathers. They in turn reveal it to their sons who regard this as a great honor. At the same time they make terrible threats of punishment if one of them betrays this secret...

"And all of the anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us Christians as they dealt with the heathen in Persia at the time of Esther. O how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope!When I was 13 years old, recalls Teofito; mother took me aside, led me into a room, where nobody could listen and after he described to me the hatred of Christians, he taught me that God ordered the Christians to be slaughtered and to collect their blood...'My son,' he said (as he kissed me): ? With this confession I have placed my trust in you.' With these words he put a crown on my head and explained to me the Blood Secret, adding that Jehovah had revealed it to the Jews and commanded them to practice it ...I was in the future, possessor of the most important secret of the Jewish religion...

"Thereafter followed the curses and threats of punishment if I should ever reveal this secret to anyone, neither my mother nor my sister nor brothers or future wife; but only to one of my future sons who was the most wise, eager, and most suitable. In this way the secret shall be inherited from father to son until the farthest descendant."

This is a part of the monk and former Chief Rabbi Teofito's confession. From other confessions and admissions there is a remarkable agreement on the following points:

1). The laws demand the Jews to butcher non-Jews from time to time. (The Laws of The Talmud and the Law of Human Sacrifice)

2). The sacrifice shall take place chiefly:

a. At the Purim Festival
b. At the Passover Festival

It is demanded of the Jews to butcher an adult Christian if possible, or a black non-Jew for the Purim and to butcher a child for the Passover. The child must not be over seven years old and must die in agony.

3). The blood of the victims must be violently drained. It is to be used at Passover in wine and in the Massen (bread). What this means is that a small part of the blood is mixed into the dough and the wine. The procedure is to be performed by the Jewish father.

4). The procedure takes place in the following manner: The father pours a few drops of fresh or dried and powdered blood into a glass, dips a finger of his left hand into it and sprinkles (blesses) everything which is on the table, saying: "Dam Issardia chynim heroff Jsyn prech harbe hossen mashus pohorus." (Erod, VII, 12) Which translated is: "We therefore beg God to send down the ten plagues upon all the enemies of the Jewish religion (This means the Christians. With this they dine and afterwards the father cries):"Sfach, chaba, moscho kol hagoym!" Which translated: "Thus (like the child whose blood has been mixed in the bread and wine) may all Goyim burn in hell!" (This wicked Jewish ritual is suspiciously similar to Christian Communion. In this the wine is taken in place of the blood and the bread as the body. What Christians do symbolically, the Jews do in reality: this is the unique difference. But it is like all Jewish teachings, it is the reverse of what is taught by God Almighty and the Lord Jesus Christ in the Bible).

5). The ritual blood is also used other ways:

a. The young married couple is given a hard boiled egg which is seasoned with dried blood which has been pulverized.
b. It is also given to pregnant women in the same way in order to ease their child birth.
c. It is mixed with egg-white, put on a linen cloth and placed on the chest of dead Jews so that they will enter heaven without atonement.
d. At circumcision powdered blood will be sprinkled on the wound so it will heal quickly.
e. Dip fruits or vegetables into it and then eat them, (Schuldran arch Orach cajjim 158,4) or
f. A dying or decrepit Jew can be saved with it. (Jore Deah 155,3)

The Jews have a superstition which originates from the Orient. They believe that old people can become younger by drinking the blood of young children.

6). The remainder of the blood is preserved with the greatest of care by the local rabbis and sold in small bottles by appointed wandering Jews at neighboring synagogues. This same rabbi certifies that the blood is genuine pure Christian blood.

7). **The Ritual Murder and the Blood Mystery are acknowledge by all Talmudic Jews, and practiced whenever possible. The Jew believes that he will be "atoned" by it.**

The Hurons, the Canadians and the Iroquois were philosophers of humanitarianism in comparison to the jews. These are seven Jewish customs and regulations were established not only in the trials from Trent and Damascus, but in various trials and court cases which took place in different parts of the world throughout history. And of course they were completely independent of each other. This proves beyond a doubt their truth and validity.

Civilized people find this practice so abhorrent that they cannot believe it, despite the hundreds of pages of evidence against the Jews which are found in court records. Historical records for five thousand years have provided irrefutable proof of the blood guilt of the Jews.

As other people became more civilized, the blood rite became a symbolic one, and a symbolic form of blood, usually wine, was drunk during the ritual, while the barbaric practice of killing a victim was given up altogether. Only one group, the Jewish cult, has continued to practice the blood rite in modern times.

Authorities on the blood rite, such as the noted Catholic scholar, James E. Bulger, state that the Jews practice the blood drinking rite because they are a parasitic people who must partake of the blood of the gentile host if they are to continue to survive. Bulger also states that the drinking of blood is a rite of black magic which enables the Jewish rabbis to predict the future as the blood of their non-Jewish victim courses through their veins.

Therefore, Jewish leaders from time to time entice a non-Jewish child, preferably male, and from six to eight years old. According to Jewish ritual, the non-Jewish (preferably a Christian child) child must be perfectly formed, intelligent, and without blemish. He also must be younger than the age of puberty, because the Jews believe that the blood becomes impure after the beginning of puberty.

When the (Christian) child is enticed into the synagogue, or, if the Jews are under observation, into some more secret gathering place, the kidnaped child is tied down onto a table, stripped, and its body pierced with sharp ritual knives in the identical places where the nails entered the body of Christ on the stake. As the blood is drained into cups, the Jewish leaders raise the cups and drink from them, while the child slowly expires in an atmosphere of unrelieved horror.

The Jews call down curses upon Christ and on all the non-Jewish people, and celebrate their symbolic victory over them as they continue to drink the blood of the dying child. Only by performing this rite, so the Jews believe, can they continue to survive and prosper among their non-Jewish host.

The ancient Khazar Jews along with others of that Near East era followed a common custom of human sacrifice. The practice was to burn a young person upon an altar called a Tophet. The Old Testament of the Bible mentions this practice and condemns it. Around the Tophet altar, drums would be beaten loudly to drown out the cries of the children being burned alive.

In the days of Ancient Israel the Priests of Baal would blow trumpets to drown out their screams.

The Carthaginians also were worshipers of Baal and sacrificed children on a massive scale. When faced with defeat in Syracuse in 310 B.C., they cast the sons of 500 nobles into a fiery pit, or Tophet, from a scaffold shaped in the likeness of the god Baal. In other words, the Jews have a god which finds blood pleasing. In the words of Mr. Leese, "What sort of a people is this whose god finds the blood obtained from mutilation of human genital organs as 'pleasing?'"

Even though God commanded circumcision, there is no way a reading of Scripture shows that God intended that the procedure turn into a bloody ritual. Besides that, it seems apparent that when Christ nailed the blood ordinances to the cross, he also nailed the circumcision to the cross. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." (Galatians 5:2)

"The mode of government which is the most propitious for the full development of the class war, is the demagogic regime which is equally favorable to the two fold intrigues of Finance and Revolution. When this struggle is let loose in a violent form, the leaders of the masses are kings, but money is god: the demagogues are the masters of the passions of the mob, but the financiers are the master of the demagogues, and it is in the last resort the widely spread riches of the country, rural property, real estate, which, for as long as they last, must pay for the movement.
When the demagogues prosper amongst the ruins of social and political order, and overthrown traditions, gold is the only power which counts, it is the measure of everything; it can do everything and reigns without hindrance in opposition to all countries, to the detriment of the city of the nation, or of the empire which are finally ruined.
In doing this do not financiers work against themselves? It may be asked: in destroying the established order do not they destroy the source of all riches? This is perhaps true in the end; but whilst states which count their years by human generations, are obliged in order to insure their existence to conceive and conduct a far-sighted policy in view of a distant future, Finance which gets its living from what is present and tangible, always follows a short-sighted policy, in view of rapid results and success without troubling itself about the morrows of history." Make no mistake about it, The god of the Jews is not the God of Abraham, Isaac and Jacob/Israel. And if it were the same God -- the manner in which the Jews worship is administered is an abomination in the eyes of the Lord our God. Many people think this sort of thing may have happened in the past but did not exist after the Babylonian captivity.

However, from the account of Dio Cassius in the 78th Book of his history, Chapter 32, written in 117 A.D. comes the following:

"Then the Jews in Cyrene [on the modern Tripoli coast of North Africa] choosing as their leader one Andreas, slew the Romans and Greeks, and Devoured [ate] their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain."

Following is an expose on Jewish Ritual Murder which is currently being conducted just as it has for centuries.

Jewish Ritual Murder

On May 1, 1989, the Oprah Winfrey show had as its guest a person who, as a young girl, was forced to participate in a ritual in which a Christian infant was sacrificed. The amazing thing about this guest is that she was not affiliated with some unknown radical blood letting cult, but that She was a Jew. According to an article on the show in the Chicago Tribune, the woman was "undergoing long-term psychiatric treatment," apparently because of her horrible experience. The news paper article is quoted below in its entirety.

Jews Protest Sacrifice Tale on Oprah Show
Chicago Tribune, 5/7/89
New York Times News Service

"Hundreds of television viewers and the leaders of several Jewish and civil liberties organizations have protested allegations on a popular talk show last week that some Jews practice ritual killing of children. The allegations were made by a guest using the pseudonym Rachel on 'The Oprah Winfrey Show,' a widely viewed syndicated talk show. During the program, broadcast Monday, Winfrey introduced the guest as someone who was undergoing long- term psychiatric ("The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among the Jews have even gone so far as to state that most of them are neurasthenic and hysterical." (The Jewish Encyclopedia, Vol. IX, (1905), p. 225); "Idiocy and imbecility are found comparatively more often among Jews than among non-Jews...The Mongolian type of idiocy is also very frequently observed among Jews...Among the Jews the proportion of insane has been observed to be very large...Jews are more liable to acute psychoses of early age than are non-Jews." (The Jewish Encyclopedia, Vol. VI, (1904), p. 556, 603-04)) treatment for a multiple personality disorder. The woman told Winfrey that she had witnessed the ritual sacrifice of children and had been a victim of ritualistic abuse.

"The guest also said of such practices: 'there's other Jewish families across the country. It's not just my family.' The assertions were made during a program that focused on the cult murders of at least 13 people whose bodies were found last month near Matamoros, Mexico. The woman's comments provoked hundreds of angry phone calls and letters to Jewish and civil liberties groups, spokesmen for the groups said in interviews late last week. Jeffrey Jacobs, the chief operating officer of Winfrey's production company,

"Harpo Productions Inc., denied Winfrey had acted irresponsibly in broadcasting the interview since she had emphasized on the show that the guest spoke only for herself. He added that Winfrey and her producers would meet with representatives of the Jewish and civil liberties groups next week in Chicago, where the show is taped. Winfrey was traveling Friday, Jacobs said, and was unavailable for comment. Early in the interview Winfrey said, 'This is the first time I have heard of any Jewish people sacrificing babies, but anyway -- so you witnessed the sacrifice?'

"The woman responded: 'Right. When I was very young, I was forced to participate in that, and which I had to sacrifice an infant.' The guest was repeatedly identified by Winfrey as being Jewish. At one point, the woman asserted that {Jewish} ritual sacrifices occurred in other Jewish families around the country and that they were known to the Police."

Although all Jews are aware of the blood rite and its importance to the Jewish cult, only the most important Jewish leaders, the rabbis and the wealthiest members of the Jewish community, are allowed to participate in the blood-drinking rite.

Kastein states, on page 173, that the ordinary Jews are forbidden to participate in the rite. One reason for this is the fact that the practice of ritual murder is fraught with danger for the entire Jewish Community. Most uprisings against the Jews during the past two thousand years have stemmed from the discovery of this practice, and the resulting attempts of the non-Jews to punish the Jews for murdering non-Jewish children.

The principal reason that this crime is so often discovered, is that the naked, pierced body of the child, once it has been drained of blood, must be thrown on a trash heap. The Jewish rite forbids burial of the body, even though this would conceal all evidence of their crime. The Talmud, the Holy Book of the Jews, defines all non-Jews as beasts, and by Jewish law, the burial of beasts is forbidden. Therefore, the Jews try to conceal their crime by throwing the corpse of the murdered child down an abandoned well, where it may not be discovered, or by hiding it in some manner which will not constitute burial.

In many cases, the body is discovered, and then the Jews either are attacked by the non-Jews, or they spend thousands of dollars bribing witnesses and officials, and attempting to frame some gentile as a "sex murderer." Bribery and intimidation of public officials and newspapermen is always the first step in this campaign. In the United States, since many of these are Jews, no bribery is necessary, as every Jew knows that it is his first duty to conceal the evidence of ritual murder. It is also customary for the Jews to pay off the murdered child's parents with a large sum of money, which in many cases means that they will not prosecute.

Could Jewish Ritual Murder Still Exist?

At one time or another the Jews have been expelled from every country in Europe. And in almost every case it was over the charge of Ritual Murder. The most objective book on this subject available is "Jewish Ritual Murder" by Arnold Leese is available from The Truth At Last, P.O. Box 1211, Marietta, Georgia 30061, for $3.50 per copy.

I know well that they deny everything, but it all agrees with the judgment of Christ, that they are poisonous, bitter, vengeful, spiteful serpents, assassins, and devil's children, who secretly stab and do injury because they are not able to do it publicly Purim Murder: The ritual murder at Purim is committed against adult Christians. Fresh strong men and women are preferred. The Purim festival is celebrated annually by the jews in February or March. It is in commemoration of the 75,000 Persians murdered by the Jews. This massacre occurred under the Persian king Ahasuers (Xerxes). He had a minister (Haman) who recognized the Jewish danger and wanted to expel the Jews. The king's Jewish whore Esther persuaded him instead to hang Haman and his ten sons. After that came the murdering of the 75,000 Persians under the leadership of the Jew Mordecai. The following day the Jews celebrated with joyous festivities which are observed as the "Feast of Purim" even today.

At this festival the Jews usually become completely drunk. This occurs particularly at meetings of Orthodox Jews. During these orgies plays are staged in which the murder of Ham is re-created by the Jews. An effigy of "Haman" is put on the stage and is hanged while the Jews curse and cast-spells (directed against the "Goyim"). The Talmud commands the Jews to cry out aloud: "May Haman and the Gentiles (non-Jews) be cursed. May Mordecai and all the Jews be blessed." (Orach Cajjim, 690,16)

In Palestine and in some areas of Russia the Jews hold their processions out in the public. At the head of the procession the effigy of Haman is carried, and is stoned, stabbed with knives, and beaten with sticks. In 1764 the Jews of Monastyr (Russia) celebrated Purim with a live "Haman." The Jewish inn-keeper, Moscho from Michalkoweitz, had brought the drunken farmer Adamko to the festival in his wagon. The Jews took off his clothes, celebrated their festival, dressed him as "Haman" and gave him a savage beating. They also burned him on the back and Adamko arrived home totally drink, complained of severe pains and died the next day.

The Jew Moscho poisoned him so that he would never tell about the Purim Feast. The case was brought to trial, and the jew Moscho was sentenced to death. (The documents from this trial concerning the Purim Festival were kept by the authorities at Kammetz until the Bolshevik revolution. They were then destroyed by the Jews) The accusation was that during the Jewish feasts of Purim and/or Passover extremist Hassidic Orthodox Jewish sects would sacrifice a Christian youth for his blood. It was then dried and the powder mixed into triangular cakes or bread for eating in order for the Jews to gain atonement in the eyes of God. It is possible that Purim blood might sometimes have been held over for the Passover.

We are told by James Frazer in his Golden Bough: If the Jewish festival of Purim was, as I have attempted to show, directly descended either from the Sacaea or from some other festival, of which the central feature was the sacrifice of a man in the character of god, we should expect to find traces of human sacrifice lingering about it in one or other of these mitigated forms to which I have just referred.

This expectation is fully borne out by the facts. For from a early time it has been customary with the Jews at the feast of Purim to burn or otherwise destroy effigies of Haman. The practice was well known under the Roman empire, for in the year 408 A.D. the emperors Honorius and Theodosius issued a decree commanding the governors of the provinces to take care that the Jews should not burn effigies of Haman on a cross at one of their festivals. (Codex Theodosianus, Lib. Xvi. Tit. Viii. §: "Judaeos quodam festivitatis suae solleni Aman ad poenae quondam recordationem incendere, et sanctae crucis adsimulatam speciem in contemptu Christianae fidei sacrilegumente exurere provinciarum rectores prohibeant: ne locis suis fidei nostrae signum immisceant, sed ritus suos infra contemptum Christianae legis retineant: amissuri sine dubio permissa hacenus, nisi ab inlicitis temperaverint." The decree is dated at Constantinople, in the consulship of Bassus and Philip. For locis we should probably read jecis with Mommsem)

We learn from the decree that the custom gave great offence to the Christians, who regarded it as a blasphemous parody of the central mystery of their own religion, little suspecting that it was nothing but a continuation, in a milder form, of a rite that had probably been celebrated in the East long ages before the birth of Christ.

Apparently the custom long survived the publication of the edict, for in a form of abjuration which the Greek church imposed on Jewish converts and which seems to date from the tenth century, the renegade is made to speak as follows: "I curse also those who celebrate the festival of the so-called Mordecai on the first Sabbath (Saturday) of the Christian fast, and who nail Haman forsooth to the tree, attaching to it the symbol of the cross and burning him along with it, while they heap all sorts of imprecations and curses on the Christians." (Fr. Cumont, "Une Formule grecque de renonciation au judaïsme," Wiener Studien, xxiv. (1902) p. 468. The "Christian fast" referred to in the formula is no doubt Lent. The mention of the Jewish Sabbath (the Christian Saturday) raises a difficulty, which has been pointed out by the editor, Franz Cumont, in a note (p. 470): "The festival of Purim was celebrated on the 14th of Adar, that is, in February or March, about the beginning of the Christian Lent; but that festival, the date of which is fixed in the Jewish calendar, does not always fall on a Saturday. Either the author made a mistake or the civil authority obliged the Jews to transfer their rejoicing to a Sabbath" (Saturday))

A Jewish account of the custom as it was observed in Babylonia and Persia in the tenth century of our era runs as follows:

"It is customary in Babylonia and Elam for boys to make an effigy resembling Haman; this they suspend on their roofs, four or five days before Purim. On Purim day they erect a bonfire, and cast the effigy into its midst, while the boys stand round about it jesting and singing. And they have a ring suspended in the midst of the fire, which (ring) they hold and wave from one side of the fire to the other." (Israel Abrahams, The Book of Delight and other Papers (Philadelphia, 1912), pp. 266 sq. Mr. Abrahams ingeniously suggests (pp. 267 sq.)

That the ring waved over the fire was an emblem of the sun, and that the kindling of the Purim fires was originally a ceremony of imitative magic to ensure a supply of solar light and heat) Again, the Arab historian Albîrûnî, who wrote in the year 1000 A.D., informs us that at Purim the Jews of his time rejoiced greatly over the death of Haman, and that they made figures which they beat and burned, "imitating the burring of Haman."

The Jews are firmly united in spite of their dispersal. They are governed by unknown elders...Even now every town has it's own judge, every province its rabbi, and all are subordinate to an unknown leader, who resides in Asia. Hence one name for the festival was Hâmân-Sûr. (Albîrûnî, The Chronology of Ancient Nations, translated and edited by Dr. C. Edward Sachau (London, 1879), pp. 273 sq) Another Arabic writer, Mak rîzî, who died in 1442 A.D., says that at the feast of Purim, which fell on the fifteenth day of the month Adar, some of the Jews used to make effigies of Haman which they first played with and then threw into the fire. (Quoted by Lagarde, "Purim" p. 13 (Abhandlungen der königlichen Gesellschaft der Wissenschaften zu Göttingen, xxxiv. 1887))

During the Middle Ages the Italian Jews celebrated Purim in a lively fashion which has been compared by their own historians to that of the Carnival. The children used to range themselves in rows opposite each other and pelt one another with nuts, while grown-up people rode on horseback through the streets with pine branches in their hands or blew trumpets and made merry round a puppet representing Haman, which was set on a platform or scaffold and then solemnly burnt on a pyre. (M. Büdemann, Geschichte des Erziehungswesens und der Cultur der abendländischen Juden (Vienna, 1880-1888), ii. 211 sq. ; I. Abrahams, Jewish Life in the Middle Ages (London, 1896), pp. 260 sq)

In the eighteenth century the Jews of Frankfort used at Purim to make pyramids of thin wax candles, which they set on fire; also they fashioned images of Haman and his wife out of candles and burned them on the reading-desk in the synagogue. (This is the view of H. Graetz (Geschichte der Juden, iv. Leipsic, 1866, pp. 393 sq) and Dr. M.R. James (Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii, sq))

Now, when we consider the close correspondence in character as well as in date between the Jewish Purim and the Christian Carnival, and remember further that the effigy of Carnival, which is now destroyed at this merry season, had probably its prototype in a living man who was put to a violent death in the character of Saturn at the Saturnalia, analogy of itself would suggest that in former times the Jews, like the Babylonians, from whom they appear to have derived their Purim, may at one time have burned, hanged, or crucified a real man in the character of Haman. There are some positive grounds for thinking that this was so.

The early church historian Socrates informs us that at Inmestar, a town among themselves, in the course of which they played many foolish pranks. In the year 416 A.D., being heated with wine, they carried these sports further than usual and began deriding Christians and even Christ himself, and to give the more zest to their mockery they seized a Christian child, bound him to a cross, and hung him up. At first they only laughed and jeered at him, but soon, their passions getting the better of them, they ill-treated the child so that he died under their hands.

The thing got noised abroad, and resulted in a serious brawl between the Jews and their Christian neighbors. The authorities then stepped in, and the Jews had to pay dear for the crime they had perpetrated in sport. (Socrates, Historia Ecclesiastica, vii. 16; Theophanes, Chronographia, vol. I. P. 129.

Theophanes places the event in the year 408 A.D. From a note in Migne's edition of Socrates, I learn that in the Alexandrian calendar, which Theophanes used, the year 408 corresponded to the year which in our reckoning began on the first of September 415. Hence if the murder was perpetrated in spring at Purim it must have taken place in 416)

The Christian historian does not mention, and perhaps did not know, the name of the drunken and jovial festival which ended so tragically; but we can hardly doubt it was Purim, and that the boy who died on the cross represented Haman.

In mediaeval and modern times many accusations of ritual murders, as they are called, have been brought against the Jews, and the arguments for and against the charge have been discussed on both sides with a heat which, however natural, has tended rather to inflame the passions of the disputants than to elicit the truth. (For an examination of some of these reported murders, see M.R. James (Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii. Sq) Into this troubled arena I prefer not to enter; I will only observe that, so far as I have looked into the alleged cases, and these are reported in sufficient detail, the majority of the victims are said to have been children and to have met their fate in spring, often in the week before Easter.

This last circumstance points, if there is any truth in the accusations, to a connection of the human sacrifice with the Passover, which falls in this week, rather than with Purim, which falls a month earlier. Indeed it has often been made a part of the accusation that the blood of the youthful victims was intended to be used at the Passover.

If all the charges of ritual murder which have been brought against the Jews in modern times... would suffice to account for an occasional recrudescence of primitive barbarity among the most degraded part of the Jewish community...Such customs die hard; it is not the fault of society as a whole if sometimes the reptile has strength enough left to lift its venomous head and sting.

But between the stage when human sacrifice goes on unabashed in the light of common day, and the stage when it has been driven out of sight into dark holes and corners, there intervenes a period during which the custom is slowly dwindling away under the growing light of knowledge and philanthropy. In this middle period many subterfuges are resorted to for the sake of preserving the old ritual in a form which will not offend the new morality.

A common and successful device is to consummate the sacrifice on the person of a malefactor, whose death at the altar or elsewhere is little likely to excite pity or indignation, since it partakes of the character of a punishment, and people recognize that if the miscreant had not been dealt with by the priest, it would have been needful in the public interest to hand him over to the executioner.

We have seen that in the Rhodian sacrifices to Cronus a condemned criminal was after a time substituted for an innocent victim; ((Life and Miracles of St. William of Norwich (Cambridge, 1896), by A. Jessopp and M.R. James, pp. Lxiii. Sq). P. 253) and there can be little doubt that at Babylon the criminals, who perished in the character of gods at the Sacaea, enjoyed an honor which, at an earlier period, had been reserved for more respectable persons. It seems therefore by no means impossible that the Jews, in borrowing the Sacaea from Babylon under the new name of Purim, should have borrowed along with it the custom of putting to death a malefactor (to them) who, after masquerading as Mordecai in a crown and royal robe, was hanged or crucified in the character of Haman.

There are some grounds for thinking that this or something of this sort was done; but a consideration of them had better be deferred until we have cleared up some points which still remain obscure in Purim, and in the account which the Jews give of its origin. In the first place, then, it deserves to be remarked that the joyous festival of Purim on the fourteenth and fifteenth days of the month Adar is invariably preceded by a fast, known as the fast of Esther, on the thirteenth; indeed, some Jews fast for several days before Purim. (J. Buxtorf, Synagoga Judaica (Bâle, 1661), cap. Xxix. P. 554; J. Chr. G. Bodenschatz, Kirchliche Verfassung der heutigen Juden (Erlangen, 1748), ii. 254 sq)

In the book of Esther the fast is traditionally explained as a commemoration of the mourning and lamentation excited among the Jews by the decree of King Ahasuerus that they should all be massacred on the thirteenth day of the month Adar; for "in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes." And Esther, before she went into the presence of the king to plead for the lives of her people, "bad them return answer unto Mordecai, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner."

Hence fasting and lamentation were ordained as the proper preparation for the happy feast of Purim which commemorated the great deliverance of the Jews from the destruction that had threatened them on the thirteenth day of Adar. (Esther iv. 3 and 16, ix. 31) Now we have seen that, in the opinion of some eminent modern scholars, the basis of the book of Esther is not history but a Babylonian myth, which celebrated the triumphs and sufferings of deities rather than of men.

On this hypothesis, how is the fast that proceeds Purim to be explained? The best solution appears to be that of Jensen, that the fasting and mourning were originally for the supposed annual death of a god or hero of the type of Tammuz or Adonis, whose resurrection on the following day occasioned that outburst of joy and gladness which is characteristic of Purim. The particular god or hero, whose death and resurrection thus touched with sorrow and filled with joy the hearts of his worshipers, may have been, according to Jensen, either the great hero Gilgamesh, or his comrade and friend Eabani. (So far as I know, Professor Jensen has not yet published his theory, but he has stated it in letters to correspondents. See W. Nowack, Lehrbuch der hebräischen Archäologie (Freiburg I. Baden and Leipsic, 1894), ii. 200; II. Günkel, Schöpfung und Chaos (Göttingen, 1895), pp. 311 sqq.; D.G. Wildeboer, in his commentary on Esther, pp. 174 sq. (Kurzer Hand-Commentar sum Alten Testament, herausgegeben von D. K. Marti, Lieferung 6, Freiburg I. B., 1898). In the Babylonian calendar the 13th of Adar was so far a fast day that on it no fish or fowl might be eaten. In one tablet the 13th of Adar is marked "not good," while the 14th and 15th are marked "good." Cee C. H. W. Johns, s.v. "Purim," Encyclopedia biblica, iii, (London, 1902) col. 3980) The doughty deeds and adventures of his mighty pair are the theme of the longest Babylonian poem that has been as yet discovered. It is recorded on twelve tablets, and this circumstance has suggested to some scholars the view that the story may be a solar myth, descriptive of the sun's annual course through the twelve months or the twelve signs of the zodiac.

However that may be, the scene of the poem is laid chiefly at the very ancient Babylonian city of Erech, the chief seat of the worship of the goddess Ishtar or Astarte, who plays an important part in the story. For the goddess is said to have been smitten with the charms of Gilgamesh, and to have made love to him; but he spurned her proffered favors, and thereafter fell into a sore sickness, probably through the wrath of the offended goddess.

His comrade Eabani also roused the fury of Ishtar, and was wounded to death. For twelve days he lingered on a bed of pain, and, when he died, his friend Gilgamesh mourned and lamented for him, and rested not until he had prevailed on the god of the dead to suffer the spirit of Eabani to return to the upper world.

The resurrection of Eabani, recorded on the twelfth tablet, forms the conclusion of the long poem. (M. Jastrow, The Religion of Babylonia and Assyria (Boston, U.S.A., 1898), pp. 471 sq., 475 sq., 481-486, 510-512; L.W. King, Babylonian Religion and Mythology (London, 1899), pp. 146 sqq.; P. Jensen, Assyrisch-Babylonische Mythen und Epen (Berlin, 1900), pp. 116-273; R.F. Harper, Assyrian and Babylonian Literature (New York, 1901), pp. 566-582; Das Gilgamesch-Epos, neu übersetzt von Arthur Ungnad und gemeinverständlich erklärt von Hugo Gressmann (Göttingen, 1911). Professor Jastrow points out that though a relation cannot be traced between each of the tablets of the poem and the corresponding month of the year, such a relation appears undoubtedly to exist between some of the tablets and the months.

Thus, for example, the sixth tablet describes the affection of Ishtar for Gilgamesh, and the visit which she paid to Anu, her father in heaven, to complain of the hero's contemptuous rejectoin of her love. Now the sixth Babylonian month was called the "Mission of Ishtar," and in it was held the festival of Tammuz, the hapless lover of the goddess. Again, the story of the great flood is told in the eleventh tablet, and the eleventh month was called the "month of rain." See M. Jastrow, The Religion of Babylonia and Assyria, pp. 484, 510) Jensen's theory is that the death and resurrection of a mythical being, who combined in himself the features of a solar god and an ancient king of Erech, were celebrated at the Babylonian Zakmuk or festival of the New Year, and that the transference of the drama from Erech, its original seat, to Babylon led naturally to the substitution of Marduk, the great god of Babylon, for Gilgamesh or Eabani in the part of the hero. Although Jensen apparently does not identify the Zakmuk with the Sacaea, a little consideration will shew how well his general theory of Zakmuk fits in with those features of the Sacaean festival which have emerged in the course of our enquiry.

At the Sacaean festival, if I am right, a man, who personated a god or hero of the type of Tammuz or Adonis, enjoyed the favors of a woman, probably a sacred harlot, who represented the great goddess Ishtar or Astarte; and after he had thus done his part towards securing, by means of sympathetic magic, the revival of plant life in spring, he was put to death. We may suppose that the death of this divine man was mourned over by his worshipers, and especially by women, in much the same fashion as the women of Jerusalem wept for Tammuz at the gate of the temple, (Ezekiel viii. 14) and as Syrian damsels mourned the dead Adonis, while the river ran red with his blood. Such rites appear, in fact, to have been common all over Western Asia; the particular name of the dying god varied in different places, but in substance the ritual was the same. Fundamentally, the custom was a religious or rather magical ceremony intended to ensure the revival and reproduction of life in spring.

At all times the Jews have regarded an oath to the Christians as not being binding. If this interpretation of the Sacaea is correct, it is obvious that one important feature of the ceremony is wanting in the brief notices of the festival that have come down to us.

The death of the man-god at the festival is recorded, but nothing is said of his resurrection. Yet if he really personated a being of the Adonis or Attis type, we may feel pretty sure that his dramatic death was followed at a shorter or longer interval by his dramatic revival, just as at the festivals of Attis and Adonis the resurrection of the dead god quickly succeeded to his mimic death. (Adonis, Attis, Osiris, Second Edition, pp. 183 sq., 227)

Here, however, a difficulty presents itself. At the Sacaea the man-god died a real, not a me mimic death; and in ordinary life the resurrection even of a man-god is at least not an everyday occurrence. What was to be done? The man, or rather the god, was undoubtedly dead.

How was he to come to life again? Obviously the best, if not the only way, was to set another and living man to support the character of the reviving god, and we may conjecture that this was done. We may suppose that the insignia of royalty which had adorned the dead man were transferred to his successor, who, arrayed in them, would be presented to his rejoicing worshipers as their god come to life again; and by his side would probably be displayed a woman in the character of his divine consort, the goddess Ishtar or Astarte.

In favor of this hypothesis it may be observed that it at once furnishes a clear and intelligible explanation of a remarkable feature in the book of Esther which has not yet, so far as I am aware, been adequately elucidated; I mean that apparent duplication of the principal characters to which I have already directed the reader's attention. If I am right, Haman the temporary king of mortal god who was put to death at the Sacaea; and his rival Mordecai represents the other temporary king who, on the death of his predecessor, was invested with his royal insignia, and exhibited to the people as the god come to life again. Similarly Vashti, the deposed queen in the narrative, corresponds to the woman who played the part of queen and goddess to the first mock king, the Haman; and her successful rival, Esther or Ishtar, answers to the woman who figured as the divine consort of the second mock king, the Mordecai or Marduk. A trace of the sexual license accorded to the mock king of the festival seems to be preserved in the statement that King Ahasuerus found Haman fallen on the bed with Esther and asked, "Will he even force the queen before me in the house?" (Esther vii. 8)

We have seen that the mock king of the Sacaea did actually possess the right of using the real king's concubines, and there is much to be said for the view of Movers that he began his short reign by exercising the right in public. (Adonis, Attis, Osiris, Second Edition, pp. P. 368) In the parallel ritual of Adonis the marriage of the goddess with her ill-fated lover was publicly celebrated the day before his mimic death. (Adonis, Attis, Osiris, Second PT. VI)

A clear reminiscence of the time when the relation between Esther and Mordecai was conceived as much more intimate than mere cousin ship appears to be preserved in some of the Jewish plays acted at Purim, in which Mordecai appears as the lover of Esther; and this significant indication is confirmed by the teaching of the rabbis that King Ahasuerus never really knew Esther, but that a phantom in her likeness lay with him while the real Esther sat on the lap of Mordecai. (J.J. Schudt, Jüdische Maerkwüdigkeiten (Frankfort and Leipsic, 1714), ii. Theil, p. 316)

The Persian setting, in which the author of the book of Esther has framed his highly-colored picture, naturally suggests that the Jews derived their feast of Purim not directly from the old Babylonians, but from their Persian conquerors. Even if this could be demonstrated, it would in no way invalidate the theory that Purim originated in the Babylonian festival of the Sacaea, since we know that the Sacaea was celebrated by the Persians. (Dio Chrysostom makes Diogenes say to Alexander the Great, The festival was mentioned by Ctesias in the second book of his Persian history (Athenaeus, xiv. 44 p. 639c); and down to the time of Strabo it was associated with the nominal worship of the Persian goddess Anaitis (Strabo, xi. 8. 4 and 5, p. 512))

Hence it becomes worth while to enquire whether in the Persian religion we can detect any traces of a festival akin to the Sacaea or Purim. Here Lagarde has shown the way by directing attention to the old Persian ceremony known as the "Ride of the Beardless One." (Lagarde, "Purim," pp. 51) This was a rite performed both in Persia and Babylonia at the beginning of spring, on the first day of the first month, which in the most ancient Persian calendar corresponded to March, so that the date of the ceremony agrees with that of the Babylonian New Year festival of Zakmuk.

A beardless and, if possible, one-eyed buffoon was set naked on an ass, a horse, or a mule, and conducted in a sort of mock triumph through the streets of the city. In one hand he held a crow and in the other a fan, with which he fanned himself, complaining of the heat, while the people pelted him with ice and snow and drenched him with cold water. He was supposed to drive away the cold, and to aid him perhaps in discharging this useful function he was fed with hot food, and hot stuffs were smeared on his body. Riding on his ass and attended by all the king's household, if the city happened to be the capital, or, if it was not, by all the retainers of the governor, who were also mounted,

He paraded the streets and extorted contributions. He stopped at the doors of the rich, and if they did not give him what he asked for, he befouled their garments with mud or a mixture of red ochre and water, which he carried in an earthenware pot. If a shopkeeper hesitated a moment to respond to his demands, the importunate beggar had the right to confiscate all the goods in the shop; so the tradesmen who saw him bearing down on them, not unnaturally hastened to anticipate his wants by contributing of the substance before he could board them.

Everything that he thus collected form break of day to the time of morning prayers belonged to the king or governor of the city; but everything that he laid hands on between the first and the second hour of prayer he kept for himself. After the second prayers he disappeared, and if the people caught him later in the day they were free to beat him to their heart's content. "In like manner," proceeds one of the native writers who has described the custom,

"people at the present time appoint a New Year Lord and make merry. And this they do because the season, which is the beginning of Azur or March, coincides with the sun's entry into Aries, for on that day they disport themselves and rejoice because the winter is over." (Th. Hyde, Historia religion is veterum Persarum (Oxford, 1700), pp. 183, 249-251; AlbîrûnÎ, The Chronology of Ancient Nations, translated and edited by Dr. C. Edward Sachau (London, 1879), p. 211)

Now in this harlequin, who rode through the streets attended by all the king's men, and levying contributions which went either to the royal treasury or to the pocket of the collector, we recognize the familiar features of the mock or temporary king, who is invested for a short time with the pomp and privileges of royalty for reasons which have been already explained. (The Dying God, pp. 148)

The abrupt disappearance of the Persian clown at a certain hour of the day, coupled with the leave given to the populace to thrash him if they found him afterwards, points plainly enough to the harder fate that probably awaited him in former days, when he paid with his life for his brief tenure of a kingly crown.

The resemblance between his burlesque progress and that of Mordecai through the streets of Susa is obvious; though the Jewish author of Esther has depicted in brighter colors the pomp of his hero "in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple," riding the king's own charger, and led through the city by one of the king's most noble princes. (Esther vi. 8. Viii. 15)

The difference between the two scenes is probably not to be explained simply by the desire of the Jewish writer to shed a halo of glory round the personage whom he regarded as the deliverer of his people. So long as the temporary king was a real substitute for the reigning monarch, and had to die sooner or later in his stead. It was natural that he should be treated with a greater show of deference, and should simulate his royal brother more closely than a clown who had nothing worse than a beating to fear when he laid down his office. In short, after the serious meaning of the custom had been forgotten, and the substitute was allowed to escape with his life, the high tragedy of the ancient ceremony would rapidly degenerate into farce. But while the "Ride of the Beardless One" is, from one point of view, a degenerate copy of the original, regarded from another point of view, it preserves some features which are almost certainly primitive, though they do not appear in the kindred Babylonian and Jewish festivals.

The Persian custom bears the stamp of a popular festivity rather than of a state ceremonial, and everywhere it seems as if popular festivals, when left to propagate themselves freely among the folk, reveal their old meaning and intention more transparently than when they have been adopted into the official religion and enshrined in a ritual.

The simple thoughts of our simple forefathers are better understood by their unlettered descendants than by the majority of educated people; their rude rites are more faithfully preserved and more truly interpreted by a rude peasantry than by the priest, who wraps up their nakedness in the gorgeous pall of religious pomp, or by the philosopher, who dissolves their crudities into the thin air of allegory.

In the present instance the purpose of the "Ride of the Beardless One" at the beginning of spring is sufficiently obvious; it was meant to hasten the departure of winter and the approach of summer. We are expressly told that the clown who went about fanning himself and complaining of the heat, while the populace snowballed him, was supposed to dispel the cold; and even without any such assurance we should be justified in inferring as much from his behavior.

On the principles of homoeopathic or imitative magic, which is little more than an elaborate system of make-believe, you can make the weather warm by pretending that it is so; or if you cannot, you may be sure that there is some person wiser than yourself who can.

Such a wizard, in the estimation of the Persians, was the beardless one-eyed man who went through the performance I have described; and no doubt his physical defects were believed to contribute in some occult manner to the success of the rite. The ceremony was this, as Lagarde acutely perceived, the oriental equivalent of those popular European customs which celebrate the advent of spring by representing in a dramatic form the expulsion or defeat of winter by the victorious summer. (The Dying God, pp. 254)

But whereas in Europe the two rival seasons are often, if not regularly, personated by two actors or two effigies, in Persia a single actor sufficed. Whether he definitely represented winter or summer is not quite clear; but his pretense of suffering from heat and his final disappearance suggest that, if he personified either of the seasons, it was the departing winter rather than the coming summer. If there is any truth in the connection thus traced between Purim and the "Ride of the Beardless One," we are now in a position finally to unmask the leading personages in the book of Esther. I have attempted to show that Haman and Vashti are little more than doubles of Mordecai and Esther, who in turn conceal under a thin disguise the features of Marduk and Ishtar, the great god and goddess of Babylon.

But why, the reader may ask, should the divine pair be thus duplicated and the two pairs set in opposition to each other? The answer is suggested by the popular European celebrations of spring to which I have just adverted. If my interpretation of these customs is right, the contrast between the summer and winter, or between the life and death, which figure in effigy or in the persons of living representatives at the spring ceremonies of our peasantry, is fundamentally a contrast between the dying or dead vegetation of the old and the sprouting vegetation of the new year, a contrast which would lose nothing of its point when, as in ancient Rome and Babylon and Persia, the beginning of spring was also the beginning of the new year.

In these and in all the ceremonies we have been examining the antagonism is not between powers of a different order, but between the same power viewed in different aspects as old and young; it is, in short, nothing but the eternal and pathetic contrast between youth and age. And as the power or spirit of vegetation is represented irreligious ritual and popular custom by a human pair, whether they be called Ishtar and Tammuz, or Venus and Adonis, or the Queen and King of May, so we may expect to find the old decrepit spirit of the past year personated by one pair, and the fresh young spirit of the new year by another. This, if my hypothesis is right, is the ultimate explanation of the struggle between Haman and Vashti on the one side, and their doubles Mordecai and Esther on the other.

In the last analysis both Parts stood for the powers that make for the fertility of plants and perhaps also of animals; (The interpretation here given of the four principal personages in the book of Esther was suggested by me in the second edition of this book (1900). It agrees substantially with the one which has since been adopted yb Professor H. Zimmern (in E. Schrader's Die Keilinschriften und das Alte Testament, Berlin, 1902, p. 19), and by Professor P. Haupt (Purim, Leipsic, 1906, pp. 21)) but the one pair embodied the failing energies of the past, and the other the rigorous and growing energies of the coming year. Both powers, on my hypothesis, were personified not merely in myth, but in custom; for year by year a human couple undertook to quicken the life of nature by a union in which as in a microcosm, the loves of tree and plant, of herb and flower, of bird and beast were supposed in some mystic fashion to be summed up. (In this connection it deserves to be noted that among the anicent Persians marriages are said to have been usually celebrated at the vernal equinox (Strabo, xv. 3. 17, p. 733))

Originally, we may conjecture, such couples exercised their functions for a whole year, on the conclusion of which the male partner; the divine king, was put to death; but in historical times it seems that, as a rule, the human god; the Saturn, Zoganes, Tammuz, or whatever he was called, enjoyed his divine privileges, and discharged his divine duties only for a short part of the year.

This curtailment of his reign on the earth was probably introduced at the time when the old hereditary divinities or defied kings contrived to shift the most painful part of their duties to a substitute, whether that substitute was a son or a slave or a malefactor. Having to die as a king, it was necessary that the substitute should also live as a king for a season; but the real monarch would naturally restrict within the narrowest limits both of time and of power a reign which, so long as it lasted, necessarily encroached upon and indeed superseded his own. (The five days' duration of the mock king's reign may possibly have been an intercalary period introduced, as in ancient Egypt and Mexico, of the purpose of equalizing a year of 360 days & twelve months of 30 days each) to a solar year reckoned at 365 days. See above, pp. 339)

What became of the divine king's female partner, the human goddess who shared his bed and transmitted his beneficent energies to the rest of nature, we cannot say. So far as I am aware, there is little or no evidence that she like him suffered death when her primary function was discharged. (However, the legend that Semiramis burned herself on a pyre in Babylon for grief at the loss of a favorite horse (Hyginus, Fab. 243; compare Pliny, Nat. Hist. viii. 155) may perhaps point t o an old custom of compelling the human representative of the goddess to perish in the flames.

We have seen above that one of the lovers of Ishtar had the form of a horse. Hence the legend recorded by Hyginus is a fresh link in the chain of evidence which binds Semiramis to Ishtar) The nature of maternity suggests an obvious reason for sparing her a little longer, till that mysterious law, which links together woman's life with the changing aspects of the nightly sky, had been fulfilled by the birth of an infant god, who should in his turn, reared perhaps by her tender care, grew up to live and die for the world.

We may now sum up the general results of the enquiry which we have pursued in the present chapter. We have found evidence that festivals of the type of the Saturnalia, of a man in the character of a god, were at one time held all over the ancient world from Italy to Babylon. Such festivals (Such festivals seem to have been held by agricultural communities for the good of the crops, and at them the king or his substitute appears to have personated the god of fertility, and to have been put to death in character in order to ensure that the god should rise from the dead with renewed youth and vigor) seem to date from an early age in the history of agriculture, when people lived in small communities, each presided over by a sacred or divine kind, whose primary duty was to secure the orderly succession of the seasons, the fertility of the earth, and the fecundity both of cattle and of women. Associated with him his wife or other female consort, with whom he performed some of the necessary ceremonies, and who therefore shared his divine character.

When the Jews have been wandering around for a whole week, soon they cheat a Christian here and there, they commonly gather together on their Sabbath day and boast of their knavish tricks among themselves, whereupon the other Jews declare...they shall take the heart from out of the body of a Christian, and say furthermore...the best of the Christians should be beaten to death. Originally his term of office appears to have been limited to a year, on the conclusion of which he was put to death; but in time he contrived by force or craft to extend his reign and sometimes to procure a substitute, who after a shortand more or less nominal tenure of the crown was slain in his stead. At first the substitute for the divine father was probably the divine son, but afterwards this rule was no longer insisted on, and still later the growth of a human feeling demanded that the victim should always be a condemned criminal.

In this advanced stage of degernation it is no wonder if th elight of divinity suffered eclipse, and many should fail to detect the god in the malefactor. Yet the downward career of fallen deity does not stop here; even a criminal comes to be thought too good to personate a god on the gallows or in the fire; and then there is nothing left but to make up a more or less grotesque effigy, and so to hang, burn, or otherwise destroy the god in the person of this sorry representative.

By this time the original meaning of the ceremony may be so completely forgotten that the puppet is supposed to represent some historical personage, who earned the hatred and contempt of his fellows in his life, and whose memory has ever since been held up to eternal execration by the annual destruction of his effigy. The figures of Haman, of the Carnival, and of Winter or Death which are or used to be annually destroyed in spring by Jews, Catholics, and the peasants of Central Europe respectively, appear to be all lineal descendants of those human incarnations of the powers of nature whose life and death were deemed essential to the welfare of mankind. But of the three the only one which has preserved a clear trace of its original meaning is the effigy of Winter or Death.

In others the ancient significance of the custom as a magical ceremony designed to direct the course of nature has been almost wholly obscured by a thick after growth of legend and myth. The cause of this distinction is that, whereas the practice of destroying an effigy of Winter or Death has been handed down from time immoral through generations of simple peasants, the festivals of Purim and the Carnival, as well as their Babylonian and Italian prototypes,

the Sacaea and the Saturnalia, were for centuries domesticated in cities, where they were necessarily exposed to those thousand transforming and disintegrating currents of speculation and enquiry, of priestcraft and policy, which roll their turbid waters through the busy haunts of men, but leave undefiled the limpid springs of mythic fancy in the country.

If there is any truth in the analysis of the Saturnaila and kindred festivals which I have now brought to a close, it seems to point to a remarkable homogeneity of civilization throughout Southern Europe and Western Asia in prehistoric times. How far such homogeneity of race is a question for the ethnologists; it does not concern us here. But without discussing it, I may remind the reader that in the far east of Asia we have met with temporary kings whose magical functions and intimate relation to agriculture stand out in the clearest light; (The Dying God, p. 148) while India furnishes examples of kings who have regularly been obliged to sacrifice themselves at the end of a term of years. (The Dying God, p. 46)

All these things appear to hang together; all of them may, perhaps, be regarded as the shattered remnants of a uniform zone of religion and society which at a remote era belted the Old World from the Mediterranean to the Pacific. Whether that was so or not, I may at least claim to have made it probable that if the King of the Wood at Aricia lived and died as an incarnation of a sylvan deity, the functions he thus discharged to them we need not go beyond the bounds of Italy, where seed; was annually slain in the person of a human representative at his ancient festival of the Saturnalia.

It is possible that such sacrifices of deified men, performed for the salvation of the world, may have helped to beget the notion that the universe or some part of it was originally created out of the bodies of gods offered up in sacrifice. Certainly it is curious that notions of this sort meet us precisely in parts of the world where such sacrifices appear to have been regularly accomplished. Thus in ancient Mexico, where the sacrifice of human beings in the character of gods formed a conspicuous feature of the national religion, it is said that in the beginning, when as yet the light of day was not, the gods created the sun to illumine the earth by voluntarily burning themselves in the fire, leaping one after the other into the flames of a great furnace. (B. De Sahagun, Histoire Gènèrale des Choses de la Nouvelle Espagne, traduite par D. Jourdanet et R. Simeon (Parts, 1880), pp. 478-480. Compare E. Seler, Altmexikanische Studien, ii. (Berlin, 1899) p. 117)

Again, in the Babylonian Genesis the great god Bel crated the world by cleaving the female monster Tiamat in twain and using the severed halves of her body to form the heaven and the earth. Afterwards, perceiving that the earth was waste and void, he obligingly ordered one of the gods to cut off his, the Creator's, head, and with the flowing blood mixed with clay he kneaded a paste out of which he molded men and animals. (Berosus, quoted by Eusebius, Chronicorum liber prior, ed. A. Schoene (Berlin, 1875), coll. 14-18; id., in Fragmenta Historicorum Graecorum, ed. C. Muller, ii. 497 sq; P. Jensen, Assyrisch-Babylonische Mythen und Epen (Berlin, 1900), pp. 2; L. W. King, Babylonian Religion and Mythology (London, 1899), pp. 54; M. Jastrow, The Religion of Babylonia and Assyria (Boston, U.S.A., 1898), pp. 408; H. Zimmern, in E. Schrader's Die Keilinschriften und das alte Testament (Berlin, 1902), p. 488; M.J. Lagrange, Etudes sur les Religions Sèmitiques (Parts, 1905), p. 366; R. W. Rogers, Cuneiform Parallels to the Old Testament (Oxford, preface dated 1911), p. 31, 36. In the Hebrew account of the creation (Genesis 1:2) "the deep" is a reminiscence of the Babylonian mythical monster Tiamt) Similarly in a hymn of the Rig Veda we read how the gods created the world out of the dismembered body of the great primordial giant Purushu. The sky was made out of his head, the earth out of his feet, the sun out of his eye, and the moon out of his mind; animals and men were also engendered from his dripping fat or his limbs, and the great gods Indra and Agni sprang from his mouth. (Hymns of the Rig Ved, x. 90 (vol. Iv. Pp. 289-293 of R.T.H. Griffith's translation, Benares, 1889-1892). Compare A.A. Macdonell, Vedic Mythology (Strasburg, 1897), p. 12)

The crude, nay savage, account of creation thus set forth by the poet was retained by the Brahman doctors of a later age and refined by them into a subtle theory of sacrifice in general. According to them the world was not only created in the beginning by the sacrifice of the creator Prajapati, the Lord of Creatures; to this day it is renewed and preserved solely by a repetition of that mystic sacrifice in the daily sacrificial ritual celebrated by the Brahmans. Every day the body of the Creator and Savior is broken anew, and every day it is pieced together for the restoration and conservation of a universe which otherwise must dissolve and be shattered into fragments. Thus is the world continually created afresh by the self-sacrifice of the deity; and, wonderful to relate, the priest who offers the sacrifice identifies himself with the Creator, and so by the very act of sacrificing renews the universe and keeps up uninterrupted the revolution of time and matter.

All things depend on his beneficent, nay divine activity, from the heaven above to the earth beneath, from the greatest god to the meanest worm, from the sun and moon to the humblest blade of grass and the minutest particle of dust. Happily this grandiose theory of sacrifice as a process essential to the salvation of the world does not oblige the priest to imitate his glorious prototype by dismembering his own body and shedding his blood on the altar; on the contrary a comfortable corollary deduced form it holds out to him the pleasing prospect of living for the unspeakable benefit of society to a good old age, indeed of stretching out the brief span of human existence to a full hundred years. (The Satapatha Brâhmana, translated by Julius Eggeling, Part iv. (Oxford, 1897) pp. xiv-xxiv. (The Sacred Books of the East, vol. Xliii). Compare Sylvain Lévi, La doctrine du sacrifice dans les Brâhmanas (Parts, 1898), p. 13) Well is it, not only for the priest but for mankind, when with the slow progress of civilization and humanity the hard facts of a cruel ritual have thus been softened and diluted into the nebulous abstractions of a mystical theology.

Jewish Human Sacrifice

The ancient Khazar Jews along with other of that Near East era followed a common custom of human sacrifice. The practice was to burn a young person upon an altar called a Tophet. The Old Testament of the Bible mentions this practice and condemns it. Around the Tophet altar, drums would be beaten loudly to drown out the cries of the children being burned alive. In the days of Ancient Israel the Priests of Baal would blow trumpets to drown out their screams. The Carthaginians also were worshipers of Baal and sacrificed children on a massive scale. When faced with defeat in Syracuse in 310 B.C., they cast the sons of 500 nobles into a fiery pit, or Tophet, from a scaffold shaped in the likeness of the god Baal.

In Excavations at Gezer, the archeologist R.A.S. Macalister notes that the bodies of sacrificed young children are found in every strata of Jewish remains from the earliest times.

Photographs of the children's bodies are published in Macalister's book, although the book itself, like most works which attest to the criminal nature of the Jews, is now almost unobtainable. It is classified as a rare book, and most rare book dealers are Jews.

I**n the Bible, Isaiah 57:3-5 the prophet, talking of the Jews of his day says:**

"But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore. Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood, Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks?"

By the phrase, "ye sons of the sorceress," Isaiah calls attention to the fact that Jewish ritual murder is a black magic rite. It is customary for the rabbi, as he drinks blood, to invoke the presence of Satan, who will then presumably carry out the wishes of the Jews. The drinkers of blood also swear eternal obedience to Satan during the blood rite.

Isaiah also calls attention to the fact that here the children are slain "under the cleft of the rocks." This refers to the Jewish ban against burying the slain gentile child, and to hiding the body in the rocks in the hopes that the gentiles will not discover their crime.

The Jewish Encyclopedia, Vol. VIII, page 653, published in 1904, says,

"The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom, human sacrifices were offered to Yhwh (Yahu, or Jehovah), as King of Counsellor of the Nation, and that the Prophets disapproved of it."

Yahu also is interchangeable with Baal, the Golden Idol, and Satan, who is thought to have been a minor god of the Jews, and an instrument of Baal. The two themes of Jewish history are blood and gold, and every practice of the Jews is inextricably bound up with these two factors.

Let me briefly quote Dr. Vladimir Ivanovich Dal from the above-cited book on these crimes:

"It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people. On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true. One such event should obviously be enough for people to acknowledge the real existence of such villainous human mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing. Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention.

This circumstance not only remains as unexplained by Jews but also is the proof of the crime itself--namely, it is not doubtful that, from time to time, the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths. This is the kind of murder for which the Jews are accused. Also, the incidents of this nature exclusively occurred only in places where the Jews live. We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths--babies who were carefully tortured up to the point of their tragic deaths--if an accusation is not fair? What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional. And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin are cut.

The tongue was often cut out. The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it. Sometimes, the corpse was even washed, with it being discovered without any blood in it; nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again. The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies? Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected here.

The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws--all these things saved the Jewish culprits, nearly every time, from deserved execution. And they--by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely theresult of accomplished injustice with slander built on them--almost always were well prepared for such accusations. The Jews punished those who demonstrated credible evidence against them. In the year 1817 [in Russia], a law was enacted on February 28 that the Superior Command announced on March 6: It was prohibited to even suspect the Jews of such crimes, and the opinion that the Jews needed non-Jewish blood was called a prejudice. Meanwhile, an examination of the places where the secret training of Talmudists took place recognizes the realization of this mutilation-murder, and the impartial view put forth in these case productions convinces, without doubt, the truth of their validity."

One expose of the subject of Ritual Murder was written in great detail by Arnold S. Leese, entitled My Irrelevant Defense on Jewish Ritual Murder, London, 1938. Addressing the issue of sacrifices, Mr. Leese states:

"Let a Jew speak for us here: 'Bernard Lazare, a Jew who was stated (Jewish Encyclopedia, 1904, Vol. VII, p. 650) to be 'without any religious convictions.' wrote what he himself described as 'an impartial study of the history and sociology of the Jews.' calling his book L'Antisemitisme; in the 1904 edition of this, Vol. II, p. 215, he writes, after mentioning the accusations against the Jews of Ritual Murder: 'To this general belief are added the suspicions, often justified, against the Jews addicted to magical practices. Actually, in the Middle Ages, the Jew was considered by the people as the magician par excellence; one finds many formulae of exorcism in the Talmud, and the Talmudic and Cabalistic demonology is very complicated. Now one knows the position that blood always occupies in the operations of sorcery. In Chaldean magic it had a very great importance...Now, it is very probable, even certain that Jewish magicians sacrificed children; hence the origin of the legend of ritual sacrifice.'"

Thus Lazare tries to absolve the Jews of the ritual murder charge by saying that they were guilty, but that it was done from motives of sorcery, rather than as a key element in the practice of the Jewish religion. He apparently has not read the Bible, or noted Isaiah's denunciations of the Jews as sorcerers and murderers of children. Of course the Jews killed children during their rites of sorcery, as Lazare admits, but these horrors were committed as essential rites of the Jewish religion.

Dr. Eric Bischoff, a famous German Jewish scholar, has found the explicit authorization of the practice of Jewish ritual murder in the Thikunne Zohar, Edition Berdiwetsch, 88b, a book of cabalistic ritual, as follows:

"Furthermore, there is a commandment pertaining to the killing of strangers, who are like beasts. This killing has to be done in the lawful (Jewish) method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices to the (Jews) High God (Satan)."

Murders of Christian children by the Jews usually occur during the important feast-days, Purim, one month before Easter, and Passover, at Easter. Jewish law prescribes that the gentile victim at Purim, a Jewish holiday as the Jewish victory over the gentiles, may be an adult.

Also if no gentile victim can be obtained, dried blood from a previous victim may be used. However, a Jewish law is quite specific that the victim at Passover must be a White Child (as the Whites are the True Israelites, and the Jews know it) under seven years of age, who must be bled white, crowned with thorns, tortured, beaten, stabbed, and finally given the last blow by being wounded in the side, the dagger prescribed to be in the hands of a rabbi, in a complete re-enactment of the crucifixion of Christ.

This vindictive ceremony reassures the Jews that even if a few of the gentiles are alerted to the nature of this people, as Christ talked against them, the Jews will always win out by murdering the critic. Consequently, many critics of the Jews are slain in these terrible ceremonies. In the United States, perhaps the most famous victim of Jewish ritual murder was the son of Charles Lindbergh, on March 1, 1932, during the time of the annual Jewish celebration. Lindbergh's son was chosen because Lindbergh himself was the most logical person to lead the gentiles against the Jews. His son was slain as a warning to him to decline this service. Lindberg's father, a Congressman, had led the fight against Paul Warburg of Kuhn, Loeb Co., when Warburg succeeded in getting a subservient Congress to pass the Federal Reserve Act.

The elder Lindbergh had published a book which was burned by Federal agents during World War I, even though he was a Congressman at the time. He was well aware of the nature of the Jewish problem. Now that his son was a world-famous man, after his feat of flying alone across the Atlantic, the Jews feared that he might be persuaded to lead a gentile revolt against their power.

They had already planned World War II, in which Germany was to be the sacrificial victim, and now they brought in an almost illiterate German, Gerhart Hauptmann, and convicted him of the killing. Symbolically, Hauptmann, like Christ, was also a carpenter, a profession which made him a logical victim for the Jews.

Hauptmann's defense was that a Jew named Isidor Fisch had hired him to do some carpenter work, and had paid him with the bills which proved to be from the Lindbergh ransom money. Although the existence of Fisch was proven, he could not be located during the trial. The court was like the one which had convicted Jesus, for it only accepted evidence which the Jews allowed to be presented. In reality, of course, one cannot believe anything which is accepted as evidence in an American court, due to the facility of the Jews for manufacturing evidence and due to the prevalence of Jewish lawyers and judges in all American court rooms. This was also the first of many efforts of the Jews to vilify the Germans so that America would be more easily deceived into fighting a Jew's war.

A book entitled The Jew, the Gypsy, and El Islam, indicates that the Talmudic god of the Jews [Not the God of Christians] is a blood loving god:

"The Talmud declares that there are two kinds of blood pleasing to the lord, viz: (1) that of Paschal holocaust [Easter sacrifice & the Feast of Purim]; (2) that of circumcision."

According to The Jewish Encyclopedia, 1903, Vol. IV., p. 90, when performing the operation of circumcision on children, the mohel (Jewish Rabbi who does the circumcision):

"takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

Among the Jews themselves, the blood rite is an integral part of the ceremony of circumcising Jewish males. According to The Jewish Encyclopedia, Vol. VI, page 99, when performing the circumcision, the mohel, or circumciser,

"takes some wine in his mouth and applies his lips to the part involved in the operation and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

What The Jewish Encyclopedia does not tell us is that this mixture of wine and blood is then drunk by the rabbi, as a great delicacy. No other people in the world today enacts such a weird blood rite, save, perhaps, some Stone-Age natives in the deepest jungles of the Congo or New Guinea. Hatred of Christianity is a tradition among the Jews. One of the principle feast-days is that of Purim. This feast is an orgy of hate against Haman, the story of whom is found in the Book of Esther of the Old Testament, the only Jewish book in the entire Bible.

The story, is that Xeroxes, King of Persia, became enamored with a Jewess, Esther a prostitute, and made her Queen in place of his rightful wife. Haman, the King's minister, complained to him of the conduct of the Jews who, he said, did not keep the laws of the land, and obtained from the King an order to slay them.

Esther pleaded with the King and prevailed upon him to summon Haman to a banquet. There, Queen Esther further prevailed upon the King to spare the Jews and hang Haman on a gallows prepared for the execution of her guardian. Instead of the Jews being destroyed, their enemies were slaughtered, including Haman's ten sons, who were hanged. This feast is often celebrated by an exhibition of gluttony, intoxication, and curses on the memory of Haman; and even to this day the Jewish bakers make cakes, laced with dried Christian blood, in the shape of human ears which are eaten by the Jews on this day, and are called "Haman's Ears," revealing once again the inherent hate and barbarism of the Jews in our midst.

When a Ritual Sacrifice occurs at Purim, it is usually that of an adult Christian who was murdered for his blood; the blood is then dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim Sacrifice might sometimes be used for the following Passover.

When a Ritual Sacrifice is done at Passover, it is usually that of a Christian child under seven years old, as perfect a specimen as possible, who is not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. The blood taken from the child is then mixed either in the powdered state or otherwise into the Passover bread.

Another festival at which Ritual Sacrifice has sometimes been indulged in is Chanucah (Which is called Hanukkah today) which occurs in December, commemorating the recovery of Jerusalem under the Maccabees in B.C. 165.

Although hate is the principal motive, superstitious traditions are also involved, one being the association of blood-sacrifices with the idea of atonement; some Jews have confessed that Jewry cannot be saved unless every year the blood of a Christian is obtained for the purpose of ritual consumption.

The Jewish Encyclopedia, 1903, Vol. III, pp. 266-267, gives a list of Accusations of Ritual Murder (Sacrifices) made against the Jews through the centuries; 122 cases are listed in chronological order, and no less than 39 of them were made in the 19th century!

There were far more than double the number of Blood Accusations made in the 19th century than in any previous century, according to this authoritative Jewish list.

The list of Ritual Murder Accusations made by a converted Jew, Cesare Algranati, in 1913, and published in Cahiers Romains; there are listed 101 accusations, or which 28 were made in the 19th century and only 73 for all the eight preceding centuries! Even the Jew Roth gives the argument away, for he says: "The nineteenth century proved little less credulous than those which proceeded it." (Ritual Murder Libel and The Jew, 1935)

The fact that the charges increase in number as the age becomes more and more enlightened is particularly significant, because the Jewish Money Power and its silencing activities are more developed than ever before and has been instrumental in reducing the number of charges by covering them up. It is absolutely amazing that there are always influential Judeo-Christian men/women who can be induced, when Jewish interests are at stake, will declare to all the world that there is nothing improper in not attempting to examine these charges of Ritual Sacrifice by the Jews; and to declare them as lies by "Anti-Semitic" authors.

Just as it is impossible for the lamb to abandon its frisking and leaping, or the serpent its stinging, so the Jew cannot abandon his lust for murdering Christians whenever he can. Yet the record is clear if one is inclined to study and learn. Following are few such examples:

"Then the Jews in Cyrene (on the modern Tripoli coast of North Africa) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards; some they threw to wild beasts and others were compelled to fight in single combat, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 240,000 were slain." (From the account of Dio Cassius in the 78th Book of his history, dated A.D. 117, Chapter 32)

The second:

"Baena (Cordoba Province): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the convent of the Mother of God, had their religious medals, with the figure of the Virgin, nailed into the sockets of their eyes.

"La Campana (Seville): Reds, led by a woman, Concepcion Velarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered. Lore del Rio (Seville): 138 assassinated. They were dragged to the cemetery, lined up, and shot in the legs, being burned alive as they fell in a trench. When the town was entered hands could still be seen writhing above the ground." (From the Daily Mail, 17th September (describing the horrors of the Red Revolution in Spain, A.D. 1936)

From The Magick, in Paris, France:

"...it was the theory of the ancient (Jewish) magicians that any living being is a storehouse of energy varying in quantity according to the size and health of the animal (non-Jews), and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle, or Triangle, as the case may be, so that its energy cannot escape...For the highest spiritual working one must accordingly choose that victim which contains the greatest and purest force. A (Christian) male child of perfect innocence and high intelligence is the most satisfactory and suitable victim." (Magick, by Master Therion, published in 1929 by the Lecram Press, Paris, France)

A footnote on p. 95 says: "(4) It appears from the Magical Records of (the Jew) Frater Perdurabo that he made this particular sacrifice on an average about 150 times every year between 1912 and 1928."

Even today the Jewish sects who keep the Passover by solar computation, indulge in these bloody sacrifices of Christians on that feast-day; an account is given of a visit to the scene of sacrifice on Mount Gerizim in this century, and these words were used:

"I have heard the wild, primitive scream of triumph as the knife is withdrawn from the neck of the (Christian) lamb of sacrifice."

A paragraph from The B'nai B'rith Messenger, 1936:

"The sophisticated Pharisee (Jew) of the 20th century unceasingly gives thanks that he has outgrown the fables and rituals of the Ancients. The worldly-wise man loves the evident and is exasperated by that which is not evident. Plutocrat and proletarian alike regard themselves a victimized by that person whose words or actions they do not understand. We love the obvious because it flatters us, and hate the mysterious because it damns our intelligence with faint praise. Riddles are irksome. (Which is why Christ always spoke in parables when speaking before the Jewish Pharisees. They did not like it, did not understand the parables and He knew it) The modern cry is for facts. Yet, with facts for his fetish, the modernist is more foolish than his forebears. Decrying superstition, he is most superstitious; rejecting fancies, he is the fanciful product of a fictitious age. The modern world is bored with its own importance; life itself has become a botheration. Suffering from chronic ennui, how can a world ever become interested in anything but itself? Smothered in their self-complacency, these all-sufficient ones ask for facts. But what facts are there that fools can understand? How can the helpless superficial grasp the hopelessly profound, for are not realities reserved for the wise (Jews)?"

Although this paragraph is clothed in nonsense it is a picture of a Ritual Sacrifice, with the victim crucified. And is merely showing the contempt the Jew has for Christians because they cannot understand this type of wording.

Following in chronological order, where the death of the victim is perpetrated by the Jews; and in light of the show by Ophra Winfry in 1989 we can clearly see that there many cases of Ritual Sacrifice by Jews have been unsuspected and undiscovered up to today, 1995, and will continue for years to come.

The earliest of historians, Herodotus, Informs us about the Jewish cult of human sacrifice. He writes: "The Jews sacrificed humans to their god Moloch." (Herodotus, Vol. II, p. 45) Christ said to the Jews: "Your father was a murderer from the beginning." By this He meant Moloch-Jahweh, the supreme Jewish devil. Also the prophets Isaiah 57:5, Jeremiah 7:30-31, Ezekiel 26:26-30, and Micah 6:7 reproached the Jews for the abominable offerings. Isaiah said:

"You enflame yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks!"

135. "There is no doubt that the...Jews aided the Persians with all the men they could muster, and that the help they gave was considerable. Once Jerusalem was in Persian hands a terrible massacre of Christians took place, and the Jews are accused of having taken the lead in this massacre." (A History of Palestine from 135 A.D. to Modern Times, James Parkes, p. 81; The Iron Curtain Over America, John Beaty, p. 194)

169. King Antiochus Epiphanes of Syria, during the plundering of the temple of Jerusalem, found a Greek lying on a bed in a secret chamber who begged the king to rescue him. He had been lured into the temple and held captive. When he began to beg, the attendants told him that a secret law commanded the Jews to sacrifice human-beings at a certain time annually. They therefore searched for a stranger which they could get in their power. They fattened him, led him into the woods, sacrificed him, ate some of his flesh, drank his blood, and threw the remains of his body into a ditch. (Josephus, Jewish historian, contra Aplonem)

418. Baronius reports the crucifixion of a boy by the Jews at Imm, between Aleppo and Antioch.

419. In the Syrian district of Imnestar between Chaleis and Antioch, the Jews tied a Christian boy to a cross on a holiday and flogged him to death. (Socrat)

614. After the conquest of Jerusalem the Jews purchased, for a small amount of money, 90,000 prisoners from the Persian King Chosros II and murdered them all in the most disgusting ways. (Cluverius, Epitome his. P. 386)

614. "I am gong to show that real religious persecution is uniquely Jewish...In the time of Justinian, in the sixth century, the Jews massacred Christians in Caesarea and destroyed their churches. When Stephanus, the governor attempted to defend the Christians, the Jews fell on him and slew him. In 608 A.D., the Jews of Antioch fell upon their Christians neighbors and killed them with fire and sword...About 614 A.D., the Persians advanced upon Palestine and the Jews, after joining their standard, massacred the Christians and destroyed their churches. Ninety thousand Christians perished in Jerusalem alone." (The International Jew, Henry Ford (1922), pp. 171, 173; Who is Esau-Edom? Charles A. Weisman, p.100)

711. Another famous betrayal of a country by its Jews took place in Spain. In his History of the Jews, Vol. III, p. 109, Professor Graetz relates: "The Jews of Africa, who at various times had emigrated thither from Spain, and their unlucky co-religionists of the Peninsula, made common cause with the Mohammedan conqueror, Tarik, who brought over from Africa into Andalusia an army eager for the fray. After the battle of Xeres (July, 711 A.D.), and the death of Frederic, the last of the Visigothic kings, the victorious Arabs pushed onward, and were everywhere supported by the Jews. In every city that they conquered, the Moslem generals were able to leave but a small garrison of their own troops, as they had need of every man for the subjection of the country; they therefore confided them to the safekeeping of the Jews. In this manner the Jews, who but lately had been serfs, now became the masters of the towns of Cordova, Granada, Malaga, and many others. When Tarik appeared before the capital, Toledo, he found it occupied by a small garrison only, the nobles and clergy having found safety in flight.

"While the Christians were in church, praying for the safety of their country and religion, the Jews flung open the gates to the victorious Arabs (Palm Sunday, 712 A.D.), receiving them with acclamations, and thus avenged themselves for the many miseries which had befallen them in the course of a century since the time of Reccared (The 'miseries' which the Jews claimed prompted them to treason was explained by Professor Graetz. King Reccard 'the most oppressive of all was the restraint touching the possession of slaves. Henceforward the Jews were neither to purchase Christian slaves nor to accept them as presents.') (History of the Jews, Vol. III, p. 46) and Sisebut (The 'miseries' of King Sisebut was that he was annoyingly determined to convert them to Christianity. History of the Jews, Vol. III, p. 46)). The capital also was entrusted by Tarik to the custody of the Jews, while he pushed on in pursuit of the cowardly Visigoths, who had sought safety in flight, for the purpose of recovering from them the treasure which they had carried off.

"Finally when Musa Ibn-Nosair, the Governor of Africa, brought a second army into Spain and conquered other cities, he also delivered them into the custody of the Jews." (History of the Jews, Professor Graetz, Vol. III, p. 109; The Iron Curtain Over America, John Beaty, pp. 194-195)

1144 A.D. Norwich: A twelve-year-old Christian boy was crucified and his side pierced at the Jewish Passover. His body was found in a sack hidden in a tree.

A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine; and that it was their custom to draw lots to decide whence the blood was to be supplied; Theobald said that last year the lot fell to Narbonne, but in this year to Norwich. The boy was locally beatified and has ever since been known as St. William. The Sheriff, probably bribed, refused to bring the Jews to trial. (Close and Patent Rolls of the Realm, London, Winchester and Oxford)

There is an illustration of an old painted rood-screen depicting the Ritual Murder and Sacrifice of St. William; the screen itself is in Loddon Church, Norfolk, unless the Power of the Jewish Money has had it removed. No one denies this case as a historical event, but the Jews of course say it was not a Ritual Sacrifice. (J.C. Cox's Norfolk Churches, Vol. II, p. 47; Victoria County History of Norfolk, 1906, Vol. II) The Jew, C. Roth stated, in reference to this case:

"Modern enquirers, after careful examination of the facts, have concluded that the child probably lost consciousness in consequence of a cataleptic fit, and was buried prematurely by his relatives." (The Ritual Murder Libel and the Jew (1935), C. Roth)

How these so-called enquirers arrived at a conclusion like that after all those years, Mr. Roth does not say; nor is it a compliment to the Church to suggest that its ministers would allow the boy's death to be celebrated as a martyrdom of a saint without having satisfied themselves that the wounds on the body confirmed the crucifixion and the piercing of the side. John Foxe's Acts and Monuments of the Church records this Ritual Sacrifice, as did the Bollandists and other historians. The Prior, William Turbe, who afterwards became Bishop of Norwich, was the leading light in insisting that the crime was one of Jewish Ritual Sacrifice. In The Dictionary of National Biography (edited by a Jew) it is made clear that his career, apart from this Ritual Sacrifice, is that of a man of great strength of character and moral courage.

1160. Gloucester: The body of a Christian child named Harold was found in the river with the usual wounds of crucifixion. Sometimes wrongly dated 1168. (Recorded in Monumental Germania Historia, Vol. VI (Erfurt Annals); Polychronican, R. Higdon; Chronicles, R. Grafton, p. 46)

1171. Blois, France: At Passover, a Christian child was crucified, his body drained of blood and thrown into the river. (Monumenta Germania Historica, VI, 520; Magd. Cent. 12, c. 14 and 13, c. 14)

"It is not unnaturally claimed by Western Jews that Russian Jewry, as a whole, is most bitterly opposed to Bolshevism. Now although there is a great measure of truth in this claim, since the prominent Bolsheviks, who are preponderantly Jewish, do not belong to the orthodox Jewish Church, it is yet possible, without laying ones self open to the charge of antisemitism, to point to the obvious fact that Jewry, as a whole, has, consciously or unconsciously, worked for and promoted an international economic, material despotism which, with Puritanism as an ally, has tended in an ever-increasing degree to crush national and spiritual values out of existence and substitute the ugly and deadening machinery of finance and factory. It is also a fact that Jewry, as a whole, strove with every nerve to secure, and heartily approved of, the overthrow of the Russian monarchy, which they regarded as the most formidable obstacle in the path of their ambitions and business pursuits. All this may be admitted, as well as the plea that, individually or collectively, most Jews may heartily detest the Bolshevik regime, yet it is still true that the whole weight of Jewry was in the revolutionary scales against the Czar's government. It is true their apostate brethren, who are now riding in the seat of power, may have exceeded their orders; that is disconcerting, but it does not alter the fact. It may be that the Jews, often the victims of their own idealism, have always been instrumental in bringing about the events they most heartily disapprove of; that perhaps is the curse of the Wandering Jew." 1179. Pontoise: A Christian boy named Richard was tortured, crucified and bled white. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armorician, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonized as St. Richard. (Acta, Vol. III, March, 591; Magd. Cent., 23, c. 14; Spec. Vinc., 129, c. 25; and Cosm. Munst., 23, c. 14. Rob. Of Turn., Rig. U. Guillel. Amor)

1180. Paris. (UJE - Universal Jewish Encyclopedia)

(From this point on we will use the letters UJE - Listed in the Universal Jewish Encyclopedia, instead of continually writing it out)

1181. Bury St. Edmunds: A Christian child called Robert was sacrificed at Passover. The child was buried in the church and its presence there was supposed to cause 'miracles.' (Rohrbacher, from the Chronicle of Gervase of Canterbury. Acta sancta, III March Vol. 591); E. Bristol. (UJE)

1181. In Saragossa, A Christian child named Dominico was murdered by the Jews. (Blanca Hispania Illustrata, tom. III, p. 657)

1191. The Jews of Braisme crucified a Christian who had accused them of robbery and murder, after they had previously dragged him through the town. Due to this eighty of them were burned by King Philip Augustus, who had personally come to Braisme. (Rigordus, Hist. Gail)

1192. Braisne: Philip Augustus attended to this case personally, and had the criminals burnt. It was a case of the crucifixion of a Christian sold to the Jews by Agnes, Countess of Dreux, who considered him guilty of homicide and theft. (Histoire des Ducs et Comtes de Champagne, IV, 1 st part, p. 72, Paris, 1865, by A. de Jubainville; Spec. Vinc., 129, c. 25; Gauin, L. 6, De Francis; Magd. Cent., 12, c. 14, col. 1670)

1220. In Weissenburg in Alace on 29th of June, a boy, St. Heinrich, was murdered by the jews. (Murer, Helveta sancta)

1225. In Munich a woman, enticed by Jewish gold, stole a small child from her neighbor. The Jews drained the blood from the child. Caught in her second attempt, the criminal was handed over to the courts. (Meichelbeck, Hist. Bavariae II. 94)

1235. A Christian child was murdered and drained of his blood by the Jews on December 1st in Erfurt. (Henri Desportes, Le mystere du sang, 66)

1235. Norwich: In this case, the Jews stole a Christian child and hid him with a view to crucifying him. Haydn's Dictionary of Dates (1847), says: "They (the Jews) circumcise and attempt to crucify a child at Norwich; the offenders are condemned in a fine of 20,000 marks." (Huillard Breolles, Grande Chronique, III, 86. Close Roll, 19 Henry III, m 23)

1236. In Hagenau in Alsace, three Christian boys from the region of Fulda were attacked by the Jews in a mill during the night and killed in order to obtain their blood. (Trithemius; Chronicle of Albert of Strassburg)

1238. Fulda, Hesse-Nassan: Five children murdered; Jews confessed under torture, but said the blood was wanted for healing purposes. Frederick II exonerated the Jews from suspicion, but the Crusaders had already dealt with a number by putting them to death. Frederick II called together a number of converted Jews, who denied the existence of Jewish Ritual Sacrifice. But Frederick's bias is evident in his own words when, in publishing his decision, he gives his objects in calling these people together, "although our conscience regarded the innocence of the aforesaid Jews adequately proved on the ground of several writings." Had Frederick II lived today, he would have relied little upon religious literature in deciding whether Jewish Ritual Sacrifice exists or not. (Chron. Hirsaug., and Magd. Cent., 13, c. 24)

1239. A general uprising in London because of a murder committed secretly by the Jews. (Matthew v. Paris, Grande Chron)

1240. In Norwich the Jews circumcised a Christian child and kept him hidden in the ghetto in order to crucify him later. After a long search the father found his child and reported it to the Bishop Wilhelm of Rete. (Matthew v. Paris, V. 39)

1244. London: In St. Benedict's churchyard in London, the corpse of a boy was found which bore cuts and scratches and, in several places, Jewish characters. He had been drained. Baptized jews, forced to interpret the Jewish signs, found the name of the child's parents and read that the child had been sold to the Jews when it was very young. Distinguished Jews left the city in secret. The Catholic church venerated the Martyr under the name of St. Paul. (Social England, Vol. I, p. 407, edited by H.D. Traill)

1247. Valreas, France: Just before Easter, a two-year-old Christian girl's body was found in the town moat with wounds on forehead, hands and feet. Jews confessed that they wanted the blood of the child, but did not say that it was for ceremonial purposes. Pope Innocent IV said that three of the Jews were executed without confessing, (but the Jewish Encyclopedia, 1903, Vol. III, p. 261, says they confessed)

1250. Saragossa: The Jews of Saragossa adopted the horrible dogma that everyone who delivered a Christian child for sacrifice would be freed from all taxes and debts. In June, 1250, Moses Albay-Huzet (also called Albajucetto) delivered the 7 year old Dominico del Val to the Jews for crucifixion. (Johan. A Lent, Schedias, hist. De pseudomes, judaeorum, p. 33)

1255. Lincoln: A Christian boy called Hugh was kidnaped by the Jews and crucified and tortured in hatred of Jesus Christ. The boy's mother found the body in a well on the premises of a Jew called Joppin or Copinus. This Jew, promised by the judge his life if he confessed, did so, and 91 Jews were arrested; eventually 18 were hanged for the crime. King Henry III himself personally ordered the juridical investigation of the case five weeks after the discovery of the body, and refused to allow mercy to be shown to the Jew Copinus, who was executed. (Henry III, 39, m. 2, 7.10 1255; 39, m. 2, 14.10.1255; 40, m. 20, 24.II, 1255; 40, m. 13, 13.3.1256; 42, m. 6, 19.6.1258. Patent Rolls, Henry III, 40, m. 20, 26.II.1255; 40, m. 19, 9.12.1255; 40, 27.3.1256; and 40, m. 5, 20.8.1256)

1257. So that they could commit their annual sacrifice, the Jews of London butchered a Christian child. (Cluvirius, epitome historiarum p. 541, Col. 1)

1260. The Jews of Weissenburg killed a Christian child. (Annal. Colmariens)

1261. Pforzheim, Baden: An old woman sold a seven-year-old Christian girl to the Jews, who bled her, strangled her and threw the body into the river. The old woman was convicted on the evidence of her own daughter. A number of Jews were condemned to death, two committing suicide. (Bollandists, Acta, Vol. II, p. 838; Rohrbacher, L'Histoire Universelle de l'Englise Catblique, Vol. XVIII, pp. 697-700; Thos. Cantipranus, De ratione vita, Vol. II, xxix)

1279. Northampton: A Christian child crucified. "They (the Jews) crucify a child at Northampton for which 50 are drawn at horses' tails and hanged." (Haydn's Dictionary of Dates, 1847, Reiley, Memorials of London, p. 15; H. Desportes, Le Mystere du Sang)

1279. The most respectable Jews of London crucified a Christian child on April 2nd. (Florent de Worchester, Chron. 222)

1282. In Munich the Jews purchased a small boy and stabbed him all over his body. (Rader., Bavar, sancta I. Bd. P. 315)

1283. A Christian child was sold by his nurse to the Jews of Mainz, who killed it. (Baroerus ad annum No. 61. Annalen von Colmar)

1286. In Munich the jews martyred two boys. The wooden synagogue was encircled with fire and 180 Jews burned to death. (Murer, Helvetia sancta)

1286. Oberwesel, on the Rhine: A Christian boy named Werner was tortured for three days at Passover, hanged by the legs and bled white. The body was found in the river. A sculptured representation of this Ritual Sacrifice is still in the Oberwesel Church. (Aventinus, Annals of Bavaria, 1521, 17, p. 576; Chron. Hirsaug., Magd. Cent., 13, c. 14)

1286. G. Friesland. A Christian child murdered for his blood. (UJE)

1286. In April, at Oberwesel on the Rhine, 14 year-old St. Werner was slowly tortured to death by the Jews over a period of 3 days. (Act. Sct. II. Bd. B. Apr. P. 697 bis 740)

1287. Berne: Rudolf, a Christian boy, was murdered at Passover in the house of a rich Jew called Matler. Jews confessed that he had been crucified; many were put to death. (Bollandists, Acta, Vol. II, April; Helvetia sancta (H. Murer); Karl Howard, Die Brunnen zu Bern, 1848, p. 250; Cosm. Munst., 13, p. 482) A stone monument still exists in Berne commemorating the crime. It is called The Fountain of the Child-Devourer, and is now on the Kornhausplatz. It represents a monster, with a Jewish countenance, eating a child. The figure wears the Judenbut, the hat prescribed for the Jews to wear by decree of the Fourth Lateran Council. (Hein. Murer, Helvetia sancta)

1288. Troyes, France: some Jews were tried for a Ritual Sacrifice and 13 were executed by burning. (Jewish Encyclopedia, 1906, Vol. XII, p. 267)

1290. Oxford: The Patent Roll 18 Edward I, m. 21, 21st June, 1920, contains an order for the gaol delivery of a Jew, Isaac de Pulet, detained for the murder of a Christian boy at Oxford. Only one month after this, King Edward issued his decree expelling the Jews from the Kingdom. There is, every reason to believe that it was the Oxford murder which proved the last straw in toleration for the English. Hugh was locally beatified, and his tomb may still be seen in Lincoln Cathedral, but the Jewish Money Power has evidently been at work, for between 1910 and 1930, a notice was fixed above the shrine which reads as follows: "The body of Hugh was given burial in the Cathedral and treated as that of a martyr. When the Minster was repaved, the skeleton of a small child was found beneath the present tombstone.

There are many incidents in the story which tend to throw doubt upon it, and the existence of similar stores in England and elsewhere points to their origin in the fanatical hatred of the Jews of the Middle Ages and in the common superstition, now wholly discredited, and that ritual murder was a factor of Jewish Paschal Rites. Attempts were made as early as the 13th century by the Church to protect the Jews against the hatred of the populace and against this particular accusation." No one who studies the case history questions the historical facts in this case; but the Jews and their Judaised Christians unite in denying the fact of this Ritual Sacrifice.

1292. In Colmar a Christian boy was killed by the jews. (Ann. Colm., II, 30)

1293. In Krems a child was sacrificed by the Jews. Two of the murderers were punished, the others saved themselves through the power of gold. (Monum. XI, 658)

1294. In Bern a child again was killed by the Jews.

1302. In Reneken a Christian child was killed by the Jews. (Ann. Colm., II, 32; Henri Desportes, Le mystere du sang, p. 70)

1303. At Weisssensee in Thuringen the young student Conrad, the son of a soldier, was killed at Easter. His muscles were cut to pieces and his veins were opened in order to drain all his blood.

1305. In Prague, around Easter, a Christian who was forced by poverty to work for the Jews, was nailed to a cross naked, beaten with rods, and spat on in the face. (Tentzel)

1320. In Puy, a Choir-boy of the local church was sacrificed.

1321. In Annecy a young priest was killed. The Jews were expelled from the town by a decree of King Phillip V. (Denis de Saint-Mart)

1331. At Uberlingen in present-day Baden the Jews threw the son of a citizen named Frey into a well. The incisions found later on the body proved that previous to this his blood had been drained. (Joh. Vitoduran, Chronik)

1338. A noble from Franconia was butchered by the Jews in Munich. His brother prepared a veritable blood-bath for the Jews. (Henri Desportes, Le mystere Dusang)

1345. In Munich the Jews opened the veins of a little boy Heinrich, and stabbed him more than 60 times. Heinrich was canonized by the church. (Rad. Bav. Sct. II p. 333)

1347. In Messina a child was crucified on Good Friday. (Desportes, Le mystere Dusang)

1349. The Jews wanted to attack and kill the Christians assembled in their church at Rothenburg. A Jew's maidservant exposed the Jewish murder plot, and the Christians stormed out of their church and killed all the Jews.

1410. In Thuringa the Jews were driven out because of a Ritual Murder that was discovered. (Boll. Ii, April 838. Baronius 31)

1429. At Ravensburg in Wurttemberg, Ludwig van Bruck, a Christian boy from Switzerland who was studying in the town and living among the Jews, was martyred by 3 Jews amid numerous tortures and sexual violations. This happened during a big Jewish festival (it was the Passover), between Easter and Whitsun. (Baron. 31, Acta, sanct., III. Bd, des April, p. 978)

1440. A Jewish doctor in Pavia, Simon of Ancona, beheaded a four year old Christian child which was stolen and brought to him by a degenerate goy. The crime became notorious when a dog jumped out of a window into the street with the child's head. The murderer escaped. (Alphonsus Spina, de bello Judaeorum lib. III. confid. 7)

1452. In Savona several Jews killed a 2 year old Christian child. They pierced his whole body and collected the blood in the vessel they used for the circumcision of their children. The Jews dipped small pieces of sliced fruit into the blood and enjoyed a meal of them. (Alphonsus Spina, de bello Judaeorum lib. III, confid. 7. Cf also above "The Confession of the Jew Emanuel from Genoa.")

1453. In Breslau the Jews stole a child, fattened him and put him in a barrel lined with nails, which they rolled back and forth in order to draw the child's blood. (Henri Desportes, Le mystere du sang 75)

1454. On the estates of Louis of Almanza in Castile, two Jews killed a Christian boy. They tore out his heart and burned it; threw the ashes into wine which they drank with their co-religionists. By spending considerable sums they
succeeded in delaying the trial, since two of the three lawyers were of Jewish descent. Thereafter the Jews were banished from Spain. (Alph. Sp., de bello Jud)

1462. Rinn, Innsbruck: A Christian boy called Andreas Oxner was bought by the Jews and sacrificed for his blood on a stone in the forest. The body was found by his mother in a birch-tree. No Jew was apprehended because, the border being near, they had fled when the crime was made known.

The Abbe Vacandard, defender of the Jews, says there was no trial. Well, of course there wasn't. Even in 1995 there is no trial for a crime where the criminals have escaped! The boy was sanctified by Pope Benedict XIV, in his Bull Beatus Andreas, Venice, 1778, which says he was "cruelly assassinated by the Jews in hatred of the faith of Jesus Christ." This last is admitted by Pope Clemet XIV, who wrote his report on the investigation he made into the matter of Jewish Ritual Sacrifices when, as Cardinal Ganganelli, he had been commissioned by Pope Benedict XIV to go into the matter; and in this report, he said: "I admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the Jews in hatred of the faith of Jesus Christ." No one questions the historical occurrence of this case. An engraving on wood representing the Ritual Sacrifice still exists in the church.

1468. Sepulveda, Segovia, Spain: The Jews sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered the culprits to Segovia, where they were executed. It is important to know that this Bishop was himself a son of a converted Jew; Jean d'Avila was his name. Colmenares's History of Segovia records the facts of the case, which was juridically decided by a man of Jewish blood. That may be the reason that one finds no mention of it in Strack's book in defense of the Jews, The Jew and Human Sacrifice.

1470. In Baden the Jews were convicted of the murder of a Christian child. (Tho. Patr. Barbar)

1475. Simon of Trent: "In the year 1475, when the Jews of Trent met in their synagogue on Tuesday in Holy Week, to deliberate preparations for the approaching festival of the Passover, which fell that year on Thursday following, they came to a resolution of sacrificing to their inveterate hatred of the Christian name, some Christian infant on the Friday following, or Good Friday. A Jewish physician undertook to procure such an infant for the horrid purpose. And while the Christians were at the office of Tenebrae on Wednesday evening, he found a child called Simon, about two years old, whom by caresses and by showing him a piece of money, he decoyed from the door of a house, the master and mistress whereof had gone off to Church, and carried him off.

"The customs of the Jews are base and abominable and owe their persistence to their depravity. Jews are extremely loyal to one another, always ready to show compassion, but towards every other people they feel only hate and enimity. As a race (the Jews are not a race, because they have mingled with the other races to the point that they are only a people, not a race), they are prone to lust; among themselves nothing is unlawful." "On Thursday evening the principal Jews shut themselves up in a chamber adjoining to their synagogue, and at midnight began their cruel butchery of this innocent victim. (Ed. Note, Did not Christ say to the Jews, 'This is your hour, and the power of darkness'). having stopped his mouth with an apron to prevent his crying out, they made several incisions in his body, gathering his blood in a basin. Some, all this while, held his arms stretched out in the form of a cross; others held his legs. The child being half dead, they raised him to his feet, and while two of them held him by the arms, the rest pierced his body on all sides with their awls and bodkins. When they saw the child had expired, they sung round it: 'In the same manner did we treat Jesus the God of the Christians; thus may our enemies be confounded forever.'

"The magistrates and parents making strict search after the lost child, the Jews hid it first in a barn of hay, then in a cellar, and at last threw it into a river. But God countered all their endeavors to prevent the discovery of the fact, which being proved upon them, with its several circumstances, they were put to death, the principal actors in the tragedy being broken upon the wheel and burned. The synagogue was destroyed, and a chapel was erected upon the spot where the child was martyred. God honored this innocent victim with many miracles. The relics lie in a stately tomb in St. Peter's Church at Trent; and the name occurs in the Martyrology."

During this ceremony, the Jews identify Christ as the God of the Christians; they do not claim Him as a Jew, as do so many of our so-called Christian religious leaders. Also, they could not conceal the body and hide their crime, for the Talmud forbids the burial of a gentile "beast." As in many such cases of ritual murder, a Jewish physician obtained the gentile victim, because Jewish doctors have many opportunities to steal away gentile children.

There are now many Jewish hospitals in the United States, which are owned and operated by Jewish doctors and nurses. Parents who place their children in these institutions for minor ailments are stunned to be told, a day or two later, that the child has suddenly passed away.

In many such cases, the child has been removed to a synagogue and murdered by the prescribed ritual. The bloodless body of the victim is then turned over to the parents. This procedure also obeys the Jewish prohibition against the burial of a gentile, for the Jews simply allow the parents to take care of the burial.

It, therefore, behooves American parents to avoid leaving their children unguarded in the presence of a Jewish physician or placing the child in a hospital run by Jews. Any parent should think twice about abandoning a helpless child to a people which has a history of five thousand years of murdering children under such horrible circumstances. And any parent should be able to visualize the horror of the handsome, perfectly formed body of the child on which they have lavished such loving care, being stripped and laid down on a table while Jews, their eyes filled with blood lust and hatred of the Christians, gather round the child and pierce its flesh, and drink its blood, and call down curses upon the name of Jesus Christ. Can any parent really wish to place its child in such danger and to have it die in such terrible circumstances?

1476. The Jews in Regensburg murdered six Christian children. The judge, in the underground vault of a Jew named Josfol, found the remains of the murdered victims as well as a stone bowl speckled with blood on a kind of altar. (Raderus Bavaria sancta Band III, 174)

1480. In Treviso a crime similar to the one in Trent was committed. The murder of the canonized Sebastiano of Porto-Buffole from Bergamo. The Jews drained his blood. (Henri Desportes, Le mystere du sang 80)

1480. At Motta in Venice the Jews killed a Christian child at Easter. (Acta sa., II Bd. D. Appr)

1485. In Vicenza St. Laurentius was butchered by the Jews. (Pope Benedict XIV Bull. Beatus Andreas)

1490. At Guardia near Toledo the Jews crucified a Christian child. (Acta sancta I. Bd. D. April 3)

1494. Tyrnau, Hungary: A Christian boy was bled white and killed. The Jews culprits were betrayed by the confessions of women, who were persuaded to do so by the sight of some instruments of torture, which however were not applied to them. The Jews, arrested after this confession, themselves confessed that this was the fourth child they had killed for the blood, but they said they wanted this for medical purposes. (Bollandists, Acta, April, Vol. II, 838. Banfin Fasti, ungar. Br. III. Dec. 5)

1503. In Langendenzlingen a father handed his 4 year old child over to two Jews from Waldkirchen in Baden for 10 florins under the condition that he would be returned alive after a small amount of blood had been drained. However, they drained so much blood from the child that it dies. (Acta sancta. II. Bd. Des Aprilp. 839; Dr. John. Eck, Judenbuchlein)

1505. A murder, similar to the one in Langendenzlingen in 1503, was attempted at Budweis in Bohemia. (Henri Desportes, Le mystere du sang. 81)

1509. The Jews in Bosingen (Hungary) kidnaped the Christian child of a wheelwright, dragged him to the cellar, tortured him horribly, opened all his veins and sucked out the blood with quills. Afterwards they shrew his body in a hedge, which the Jews admitted after repeated denials. (Ziegler Schonplatz p. 588, col. 1, 2)

1510. In Berlin the jews Salomon, Jacob, Aaron, Levi Isaac, Rabbi Mosch and the butcher Jacob were accused of buying a three or four year old Christian boy for 10 florins from a stranger, laying him on a table in a cellar, and puncturing him with needles in the large blood rich veins until he was finally slaughtered by the butcher Jacob. An enormous trial began, and eventually a hundred Jews who were involved in the crime were licked in the Berlin prison. They partially admitted to having bought Christian children from strangers, stabbing them, draining their blood, and drinking the blood in case of illness or preserving it with tomatoes, ginger, and honey. No fewer than 41 of the accused Jews were sentenced to death by burning after their confession. All the other Jews were banished from the Mark of Brandenburg. (Richard Mun: "The Jews in Berlin.")

1510. Brandenburg: Several Jews were accused in Berlin of buying a small Christian boy, bleeding him and killing him. They confessed, and 41 were executed. (Richard Mun, Die Juden in Berlin; Sir Richard Burton, The Jew, the Gypsy and El Islam, 1898, p. 126)

1520. The Jews in Hungary repeated the crime of 1494 by murdering a Christian child in Tyrnau and Biring, and draining its blood. (Acta sancta II. Bd. d. April p. 839)

1525. A Ritual Murder in Budapest caused a widespread anti-Jewish movement among the population. In this year the Jews were expelled from Hungary. (Henri Desportes, Le mystere Du sang 81)

1540. At Sappenfeld in Bavaria, 4 year old Michael Pisenharter was kidnaped from his father before Easter and taken to Titting (North of Ingolstadt), where he suffered the most horrible tortures for three days, his veins were opened and his blood drained. The corpse showed signs of a crucifixion. The blood was found in Posingen. (Raderus, Bavaria sancta, III. Bd. 176f)

1547. At Rava in Poland 2 Jews stole a tailor's boy named Michael and crucified him. (Acta sancta II. Bd. des April p. 839)

1569. In Vitov (Poland) Johann, the 2 year old son of the widow Kozmianina, was savagely murdered by Jacob, a Jew of Leiptzig. (Acta sancta ebenda)

1571. M.A. Bradaginus was butchered by the Jews. (Seb. Munster, Cosmographia)

1573. In Berlin a Christian child who had been purchased from a beggar was tortured to death by a Jew. (Sartorius p. 53)

1574. At Punia in Latvia, the Jew Joachim Smierlowtz killed a 7 year old Christian girl called Elizabeth shortly before Passover. An inscription and a painting in the Chapel of the Holy Cross at Wilna proves that the child's blood was mixed with flour which was used in the preparation of Easter cakes. At about this time a Christian boy in Zgiobice was stolen and taken to Tarnow, where another Christian boy was found in the hands of the Jews under suspicious circumstances; both were freed in time. (Acta sancta II. Bd. d. April p. 839)

1575. The Jews killed the Christian child Michael of Jacobi. (Henri Desportes, Le mystere Dusang)

1586. In a series of cases Christian children were snatched away from their parents and killed; by breaking down these crimes Rupert traced them back to the Jews. (Brouver Trier'schen Ann. v. J. 1856)

1592. At Wlna a 7 year old Christian boy Simon was horribly tortured to death by the Jews. More than 170 wounds, made by knives and scissors, were found on his body, besides the numerous cuts under this finger and toe nails. (Acta sancta III. Bd. des Juli)

1595. At Costyn in Posen a Christian child was tortured to death by the Jews. (Acta sancta 389)

1597. In Szydlov the blood of a Christian child was used in the consecration of the new synagogue. The eyelids, necks, veins, limbs, and even the sexual organs of the child showed countless punctures. (Acta sancta, II Bd. des April)

1598. In the village of Wodznick, in the Polish province of Podolia, the 4 year old Roman Catholic son of a farmer was stolen by two young Jews and butchered four days before the Jewish Passover by the most horrible tortures in which the most respected Jews of the community took part. (Acta sancta. II Bund des April 835)

1650. At Kaaden in Steiermark, 5½ year old Mathias Tillich was butchered by a Jew on March 11th. (Tentzel, monatl. Unterred. v. Juli 1693 p. 553)

1655. At Tunguch in Lower Germany the Jews murdered a Christian child for their Easter celebration. (Tentzel, monatl. Unterred. v. Juli 1693 p. 553)

1665. In Vienna the Jews butchered a Christian woman on the 12th of May in the most dreadful way. The corpse was found in a pond in a sack weighted stones. It was completely covered with wounds, decapitated and the legs cut off below the knee. (H.A. von Ziegler, Tagl. Schaupl. p. 553)

1669. On the way from Metz to Boulay, near the village of Glatigny, on September 22nd, a e year old Christian child was stolen from his mother by the jew Raphael Levy. He was horribly butchered. His body was found viciously mutilated. The murderer was burned alive on January 17th in 1670. (Abridge du proses fait aux Gaffes de Metz, end. 1670)

1670. Metz: As this was a very strongly established case, one does not find any mention of it in Stack's book in defense of the Jews. A three-year-old Christian boy was lost by his mother on the way to a well. The boy was wearing a red cap, and witnesses had seen him carried away by a Jew mounted on a horse. This Jew was Raphael Levi. At first, the boy's body could not be traced. The Jews, becoming frightened, spread the report that wolves must have killed him in the forest. The forest was searched and eventually the head, neck and ribs of a boy were found, together with clothes which were identified as the missing boy's, red cap and all, by the boy's father. But as these clothes were neither torn nor bloody. It was concluded that the wolf story was a "blind," and then witnesses came forward who had seen Raphael Levi with the boy in such places and at such times as to remove all doubt of his guilt. Levi was sentenced to death by the order of the parliament of Metz, and was burned alive. (La France Jive, by Drummond)

1675. At Miss in Bohemia a 4 year old Christian child was murdered by the Jews on March 12th. (Acta sancta, II. Bd. des April)

1684. In the village of Gordno, Minsk government in Russia, the Jew Schulka stole the 6 year old Christian boy Gabriel and carried him to Bialystock where, in the presence of several Jews, he was tortured to death and his blood drained. (Records of the magistrate at Zabludvo)

1698. Sandomir, Poland: The highest tribunal in the land, that of Lublin, condemned a Jew for Ritual Sacrifice, the local court having exculpated him(Ritual Murder Libel and the Jew, p. 24, Cecil Roth); P. Zausmer and Kaidan. (UJE)

1748. Duniagrod, Poland: Jews condemned for Ritual Murder by Episcopal Court. (Cecil Roth, Ritual Murder Libel and the Jew)

1753. Pavalochi, Poland: Jews condemned for Ritual Murder by Episcopal Court. (Ritual Murder Libel and the Jew, Cecil Roth)

1753. Zhytomir, Poland: In this case, a three-year-old Christian boy was murdered; Jews were tried by the Episcopal Court of Kiev and condemned to death. (Ritual Murder Libel and the Jew, p. 25, Cecil Roth)

1753. On Good Friday, the 20th of April, in a village near Kiev (Russia), the 3½ year old son of the nobleman Studzinski was kidnaped by the Jews, hidden in a tavern until the end of the Sabbath, and then monstrously sacrificed with the help of rabbi Schmaja. The blood was poured into several bottles. (Criminal Register of the City Court of Kiev)

1764. The 10 year old Christian son of Johann Balla, who had disappeared on the 19th of June from Orkul (Hungary), was found in a neighboring wood covered with many wounds. (Tisza-Eslar, von einem ungarischen Ubgeordneten 108)

1791. On the 21st of February, the corpse of 13 year old Andreas Takals, who lived with a Jew named Abraham was found outside a village near Tasnad (Siebenburgen). The blood had been drained from him by severing his jugular vein. (Ger.-Akt. I. d. Archiv. v. Zilah)

1791. At the same time two blood murders were reported at Holleschau (Moravia) and at Woplawicz in the district of Duplin. (Tisza-Eslar, v. e. Ungar. Abgeord)

1791. During the reign of Sultan Selim III, the Jews in Pera killed a young Greek by hanging him from a tree by his legs. (Henri Desportes, Le mystere du sang)

1803. On March 10th the 72 year old Jew Hirsch from Sugenheim seized a 2 year 4 month old child between Ullstadt and Lengenfeld in Buchhof near Nuremberg. Several days later the Jew denied having been in Buchhof at all on March 10th. The father of the child, who wanted to prove the contrary with witnesses, was rebuffed in court with threats and insults. On the 12th day the child was found dead, his tongue sliced and his mouth full of blood. The district governor of Newstadt at that time was besieged by the Jews until the matter turned out to their satisfaction. The father was forced under threat to sign a protocol, to which the child, still warm when he was found, had frozen to death. (Friedr. Oertel, "Was glauben die Juden?" Bamberg, 1823)

1804. In Grafenberg near Nuremberg a 2-3 year old boy was kidnaped by an old Jew from Ermreuth by the name of Bausoh. Soldiers hurried to prevent the crime after hearing the child's scream. (Dr. J.W. Chillany)

1810. Among the records of the Damascus trial a letter exists from John Barker, ex-consul of Aleppo, which speaks of a poor Christian who suddenly disappeared from Aleppo. The Jew Raphael of Ancona was charged with having butchered her and draining all of her blood. (A. Laurent, Affaires de Syrie)

1812. On the island Corfu in October three Jews who had strangled a Christian child were condemned to death. Some time later, the child of a Greek, called Riga, was stolen and killed by the Jews. (Achille Laurent, Affaires de Syrie)

1817. The indictment of the murder committed in this year against the little Christian girl Marianna Adamovicz, was quashed due to a lapse of time.

1823. Velisch, Russia: On Easter Sunday, a 2½-year-old Christian boy disappeared. His body was found in a marsh one week later; there were puncture wounds all over the body and the skin was scarified. There were wounds of circumcision; the feet were bloody and a bandage had been tied around the legs. The body had been undressed, washed, and again dressed. No blood was found near the body, which was drained of blood. Doctors gave evidence on oath that the child had been tortured to death. Some years later, five Jews were arrested together with three Russian women who had become Jewesses; these three women confessed that they had, one week before Passover in 1823, been made drunk by a Jewess who kept an inn and that the latter had bribed one of them to procure a boy. One of these converted Jewesses described how the boy had been forcibly circumcised by the Jews and rolled about in a barrel until his skin was scraped all over.

The boy had been taken to the school where a number of Jews were assembled, laid in a trough, and all present had made stabs with a nail in his side and temples. When the boy died under this torture, his body was taken to a wood by two of the converted Jewesses; and the third woman took a bottle of the blood of the boy to the Jewess innkeeper aforesaid. Next day,

the Rabbi's wife took the three women again to the school where the Jews were gathered; bottles were filled from the trough by means of a funnel, and the Rabbi dipped a nail into the blood and dropped a little on a number of pieces of cloth, one piece of which was given to everyone present. The case went to the Imperial Council at St. Petersburg, all the lower courts which dealt with the case having found the Jews guilty. The Imperial Council reversed the verdict and, on 18th January, 1835, the three Russian Jewish convert women were sent to Siberia whilst all the Jews were acquitted of the crime. (Jewish Encyclopedia, 1903, Vol. II, p. 267; also described in Der Sturmer, May, 1934)

1824. In Beirut the interpreter Fatch-allah-Seyegh was murdered by his Jewish landlord, as the investigation established, for ritual purposes.

1826. In Warsaw a murdered 5 year old Christian boy was found whose body had more than a hundred wounds showing that his blood had been drained. The whole of Warsaw was in a state of insurrection; everywhere the Jews protested their innocence without having been accused. The depositions made to the court, together with the medical evidence, was removed from the documents. (Pavlikovski, wie oben p. 282)

1827. At Vilna in Russia the stabbed corpse of a farmer's child, Ossib Petrovicz, was found. According to the testimony of the 16 year-old shepherd Zulovski, he was kidnapped by the Jews. (Nacheiner Mitteilung des Gouvernement Vilna)

1829. In Turin the wife of the merchant Antoine Gervalon was kidnapped from her husband. In the cellar she was prepared for her sacrifice by two rabbis. With her last bit of strength she answered her husband who was going through the Jewish Quarter with several soldiers, calling her name aloud. Thus she was freed, however, the Jews managed to hush up the incident with money. (Auszug aus einem Briefe des Barons von Kalte)

1831. St. Petersburg: The Christian daughter of non-commissioned officer was the victim in this case. There were five judges, of whom four recognized the ritual character of the murder. The Jewish murderers were transported to Siberia. Monniot says the facts of this case were not contested. (Henri Desportes, Le myst. Du sang)

1834. According to the testimonyof the Jewess Ben Noud who converted to Christianity, an old gentile man in Tripoli was tied up by 4 or 5 Jews and hanged froman orange tree by his toes. At the moment when the old man was close to death the Jews cut his throat with a butcher knife and let the body hang until all the blood had been collected into a bowl. (Henri Desportes, Le myst. Du sang. P. 91)

1839. On the Island of Rhodes an 8 year old merchant's boy, who was delivering eggs to some Jews, did not return. Jewish money power took effect and the court proceedings were delayed and finally supressed. (Henri Desportes, Le myst. Du sang. P. 92)

1839. In Damascus the customs office discovered a Jew carrying a bottle of blood. The Jew offered 10,000 piastres in order to hush up the arrair.

1837-47. Buffeto, Fiorenzola, Monticelli, and Cortemaggiore, Italy. (UJE)

1840. Rhodes: On the eve of Purim a small Christian Greek boy was missed; he had been seen entering a house in the Jewish quarter; after that he was never seen again. It is interesting to note that the time of this event was the same as in the famous Damascus case. Yusuf Pasha, Governor of the island, took depositions of witness and sent to Constantinople for instructions as to what to do next. Meanwhile "at the instigation of the Greek clergy and the European consuls" the Jewish quarter was blockaded and the leading Jews arrested. The Austrian Consul, however, supported the Jews, Austria being in need of loans from the Rothschilds.

But "owing to the efforts of Count Camondo, Cremieux and Montefiore" (to quote from the Jewish Encyclopedia) "a firman was obtained from the Sultan which declared all accusations of ritual murder null and void."

The Jews were released. Now Camondo, Cremieux and Montefiore were all rich Jews. Cremieux and Montefiore also figured in the Damascus case. Count Camondo "exercised so great an influence over the sultans Abd-al-Majid and Abd-al-Aziz and over the Ottoman Grand Viziers and ministers that his name became proverbial. He was banker to the Ottoman Government..."
"Those other lands were Christian, and they boiled with bigotry. The rulers themselves were more or less tolerant, for they depended upon Jews as their financiers. But the lower classes had no use for them, and butchered them whenever a righteous excuse could be found. And righteous excuses were not wanting. If a plague broke out, of course the Jews had poisoned the wells. If a war was lost, of course the Jews had aided the enemy. If a boy mysteriously disappeared, of course the Jews had murdered him to procure blood for their Passover drink..." There cannot be a shadow of doubt that the proceedings in this case were stopped by the force of the Jewish Money Power, in spite of the efforts of "the Greek clergy and the European consuls."

1840. The Damascus Case: This case, now almost completely forgotten by Christianity, convulsed Europe for a considerable time owing to the agitation induced by the Jewish Money Power which left no stone unturned to misrepresent and vilify the individuals responsible for bringing the Jews to justice.

Achille Laurent, a Member of the Societe Orientale, brought together the full details of the trial of the culprits as reported in Arab newspapers at the time, and he published the hole facts of the case, which was produced in France as a Yellow book in two volummes, in 1846.

The Jews were preparing for the Purim feast which was to take place on February 15th 1840. On the afternoon of February 5th the Capuchin priest Thomas was sent for to attend a sick child. The preist was a great healer and physician.He was respected and loved as a saint. On his way back from the child he was invited by his friend the rich Jew Davud Arari to come to his home. Father Thomas accepted.

When he arrived the Jews immediately attacked, gagged and bound him up. They then dragged him into a secret room, and sent for the Jewish barber Soliman. The Pries was laid on a table and his head was held over a copper bowl. The barber seized theold priest by the beard, while the Jew Aaron Arari held his head, and his brother Davud Arari (the priest's friend) slit his throat. The blood was collected in the copper bowl and filled the bottles.

Shortly afterwards the Priest's servant Ibrahim Amara appeared in the Jewish ghetto. The Jewish Arari brothers, who were standing in front of the house, said to him: "Come on in, your Master is with us." IbrahimAmara was butchered in the same way as his master Father Thomas.

The next day the priest was missed and a search was made for him. The barber Soliman was suspect due to papers which were found on him belonging to the priest. The French Consul, Ratti-Menton, under whom the priest had served, and the sheriff Pascha led the investigating. Soloman made a full confession and was convicted. Traces of blood were found and pieces of the priest and his servant's body were found in the sewer. After this all the Jews that took part in the murder were arrested, and three of them confessed to the crime in detail.

They were Mourad el Fath'al, the gentile servant of Davud Arari, and the Jews Aslam-Farkhi and Monca Abou el Afieh. The latter was a rabbi. He confessed that he himself had carried the blood that had been collected in bottles to the Grand Rabbi Yakoub el-Antabi. After a through investigation the three Jews who confessed were pardoned. Ten others who took part in the murder were sentenced to death. Their names were Davud Arari, Aaron Arari, Isaac Arari, the rabbi Bokhor Youda (called Salonikli), Mechir Farkhi, Mourad Farkhi, Aaron Stambouli, Isaac Picciotto, Yacoub Abou-el-Afieh, and Youcef Menakem Farkhi.

In the meantime the murder and trial was published by the press throughout Europe. Instead of Jewry condemning this savage murder, and demanding a thorough investigating and just punishment; it did the very opposite. Jewry joined with its racial comrades and gave them its complete support. Collections were organized and 2 million francs were raised. The Jew Cremieux, who established the "Allianc Universelle Israelsit" (World Jewish organization) and who made the remark: "All Israel goes bail for each other," led a large retinue to Mehemed Ali, the viceroy of Egypt. His retinue included the Jews Munck And Moses Montefiore. And, of course, the 2 million francs. Mehemed Ali let himself be bribed to issue the following order: "Due to the suggestions of the gentlemen Moses Montefiore and Cremieux, who came to us as delegates of all European Jewry, we have recognized that they wish to see the liberation of the Jews who were arrested because of the disappearance of Father Thomas...As it would not be wise to refuse their request, due to their large population, we order that the Jewish prisoners be set free."

Upon the gravestone, in arabic and Italian, was inscribed: "Here lie the remains of Father Thomas of Sardinia, Capuchin missionary, assassinated by the Jews, February 5, 1840." This trial proves conclusively that Jewry acknowledges and tolerates Ritual Murder. That it conceals Ritual Murder from the public and protects its criminals. The Jews by any method possible, without regard for the consequences will attempt to set Jewish criminals free; despite the fact they are guilty. The Jews have proven in the case of Father Thomas that they are nothing more than a well organized gang of criminals and murderers. Several of the Jews, including Mourad el Fathal, Mousa Abou-el-Afieh, Isaac Arari and Aaron Arari, described how the blood was required and collected from the cut throat of the victim to send to a Rabbi for use in preparing ceremonial bread (pains azymes).

1843. Murders of Christian children by the Jews on Rhodes, Corfu and elsewhere.

1875. At Zboro, in the country of Saros in Hungary, several Jews attacked the 16 year-old servant girl Anna Zampa in the house of her master, Horowitz. The knife was already raised above her when a coachman accidentally intervened, thus saving her. The court president, Bartholomaus Wnkler, who was in debt to the Jews, was afraid to bring the criminals to justice.

1879. In Budapest, before the Purim feast, a young servant girl in the Jewish Quarter was put to sleep with a drink. 24 hours after the feast, she woke up so weak she could hardly walk. On her right forearm, her left thigh, and her body below the navel she discovered red circular wounds like spots of blood, with small openings in the center. Blood had been drained from her.

1879. At Kutais in the Caucasus, 4 Jewish image-sellers killed a 6 year-old girl. Between her fingers had been cut with a knife; on her legs, a little above the calf, horizontal incisions had been made, and there was not one drop of blood in her veins. With the aid of the powerful Jews of Russia the guilty ones escaped punishment.

1881. At Kaschau in Hungary the daughter of a certain Josef Koczis disappeared. Two weeks later the body was found in a well completely emptied of blood.

1881. In Steinamanger the eight year-old grand-daughter of a coachman who worked for the Jews disappeared.

1881. In Alexandria the Jews again killed a Christian child called Evangelio Fornoraki. The parents of the strangled child, discovered on the sea-shore, allowed a post-mortem examination which lasted several days and was the cause of riots against the jews. The Baruch family, prime suspects of the murder, were arrested, but later released.

1881. In the Galician town of Lutscha, the Polish maid servant Franziska Muich, who worked for the Jewish tavern keeper Moses Ritter, and had been raped by him, was murdered by Moses and his wife Gittel Ritter, according to the testimony of the farmer Mariell Stochlinski.

1882. At Tisza-Eszlar shortly before the Jewish Passover, the 14 year-old Christian Girl Esther Solymosi disappeared. Since the girl was last seen near by the synagogue, suspicion was directed immediately on the Jews. The two sons of the temple servant Josef Scharf, 5 year-old Samuel and the 14 year-old Mortiz accused their father and stated that Esther was led into the Temple and butchered There. The corpse of the girl was never found.

1882. At Galata, the ghetto of Constantinople, a child was enticed into a Jewish house where more than 20 people saw her go in. On the following day a corpse was found in the Golden Horn causing a great agitation among the Christian and Moslem population.

1882. A short-time later another very similar case in Galata. Serious, a distinguished lawyer of the Greek community, sent a petition to the representatives of all the Christian European power at Constantinople so that justice might be done; but the Jews bribed the Turkish police, who allowed certain documents in the case to disappear. Bribed doctors declared the mother of the kidnaped and murdered child to be mentally deranged.

1883. Once more a ritual murder in Galata. The police, bribed with Jewish money, prevented an investigation. The newspaper "Der Stamboul," which strongly spoke out against the guilty ones, was suppressed. This suppression cost the jews 140,000 francs.

1884. At Sturz (West Prussia) the dismembered body of a 14 year-old Onophrius Cybulla was found one January morning under a bridge. According to the doctor's opinion, the dismemberments showed great expertise and dexterity in the use of the knife. Although the murdered boy and been strong and plethoric, the dead body was completely bloodless. Immediately suspicion fell on various Jews, and during the investigation some very troublesome facts emerged. These, however, were not considered sufficient and the arrested Jews were released.

1885. At Mit-Kamar in Egypt a young Copt was butchered for the Easter celebration.

1888. At Breslu in July, a crime was committed by Max Bernstein, a 24 year old rabbinical candidate at the Talmudic College, against a 7 year-old boy, Severin Hacke, whom Bernstein had enticed into his room. Bernstein withdrew blood from the boy's sex organ. After the Judge's verdict Bernstein confessed: "The Bible and the Talmud tach that the gravest of sins can only be atoned for through innocent blood." Therefore, he had withdrawn blood from the boy. The Jews recognized the danger and declared Bernstein to be a "Religious Maniac."

1891. Xanten, Prussia: A five-year-old Christian boy called Hegmann was murdered, his throat cut and the body bloodless. "The Government did all in its power to suppress the rumor" of Ritual Sacrifice The doctor who examined the boy said on June 29th that: "The trace of blood appears as an after-bleeding." And H. Nagyszokol.

1891. Murder of a 5 year-old robust boy of the Catholic cabinet maker, Hegemann, was found by the maid Dora Moll, in the cow shed of the town councilor Kuppers, with his legs spread apart, laying on his side with a circular formed ritual cut, carried out by a skilled hand, and bled white. The boy was already missed at 10:30 in the morning. He was seen by 3 witnesses being pulled into the house of the Jewish butcher Buschoff.

1899. The Polna Case (Bohemia): Agnes Hruza, 19 years of age, was murdered March 29th, 1899. On April 1st, her body was found in a wood with the head nearly severed from the body. In spite this frightful wound, there was no blood about, although the body itself, of course, was almost bloodless.

Three Jews, the junk-peddler Leopold Hilsner of Polna and his racial comrades Ebermann and Wassermann on March 26th 1899, (at the time of Purim) enticed the 19 year-old seamstress Agnes Hruza into the Brezin Forest near the town. Her body was found April 1st, 1899. She was half naked and completely drained of blood. Her neck had a horrible gaping wound. Leopold Hilsner was arrested on suspicion of murder. A man called Peschak had seen a Jew Hilsner with two other Jews on the day of the murder on the spot where the body was found. Hilsner was arrested and tried; another witness testified that he had seen the prisoner very agitated on March 29th, coming from the spot where the body was found. The court recognizing that Hilsner must have had accomplices, found him guilty and condemned him to death. He then confessed, and implicated two other Jews.

He explained how he had chained the girl, with the help of the Jews Erbmann and Wassermann, and cut her throat. The blood was collected in a bucket. One of the helpers carried it away by train where it was used for ritual purposes. Hilsner first made a confession to one of his fellow-prisoners, then to Inspector Miska, and then to the trial judge Baudisch. He repeated this confession over and over. The jury of Kuttenberg sentenced him to death by hanging. As in the case of Father Thomas the Jewish press began to rave and scream during the trial and demand that Hilsner be set free. However, their attack failed against the incorruptibility and integrity of the appeals court judge, Dr. Schneider. With a will of iron he conducted a completely impartial trial.

Hilsner and his Jewish lawyers appealed the sentence. The government, which was influenced by the press and bribed by Jewish money, granted a new trial at Piseck. During this new investigation it was discovered that Leopold Hilsner had committed a second Ritual Murder. On July 17th, 1898 he had butchered Marie Klima, a Christian girl, in the same way. Leopold Hilsner was tried for this murder. The jury in Piseck confirmed the Kuttenberg death penalty. However, Jews have a powerful and strong arm. It reached out to protect the endangered racial comrade. The government (Kaiser Franz Josef) commuted this Ritual Murderer's sentence to life in prison.

This, however, was not the end of this extraordinary case. In 1918, Marxist Jews under the leadership of the Jews Viktor Adler, otto Bauer, and Julius Dutsch revolted. The Jews remembered their comrade Hilsner.

The prison doors were opened to him and the murderer and human butcher was joyously greeted and put into a Jewish old folks' home. Several years later he died and was buried in an honorary grave in Austria at the "Central Israelite Cemetery." In this case, which was proven beyond a doubt, the Jews proved themselves to be in support of Ritual Murder. Yes, besides that it honored the criminal. Once again Jewry proved itself to be nothing but a gang of organized criminals.

1900. Konitz, West Prussia: A 19-year-old Christian youth, Ernst Witnter, was bestially murdered in March. Two days later pieces of his dismembered body was fished out of the Monchsee; almost five days later on April 15th, the first Easter holy day, his head was found by children playing in the bushes. The corpse was completely bloodless.

Winter was ritually murdered. The murder was carried out in the cellar of the Jewish butcher, Mortiz Levi, after the victim had been lured there by a young Jewess. On the day of the murder, a large number of foreign Jews were in Konitz who departed the next day without any plausible reason being given for their visit. Among them were the butchers Haller from Tuchel, Hamburger from Schlochau, Eisendtedt from Prechlau and Rosenblum from Ezersk. The Konitz butcher Heimann disappeared shortly after the murder. The culprits were never discovered, but two Jewish agents were sentenced to imprisonment for false witness and for the subornation of witnesses during the enquiry.; and B. Nachod. (UJE)

1911-13. Kiev, Russia: In 1911 a 13-year-old Christian boy's body was found at Kiev on March 12th. After eight days his corpse was found in a brickyard completely slashed to pieces and bloodless. Suspicion fell on the Jewish manager of the brickyard. A Jew named Beiliss was arrested on suspicion. The case did not come to trial until two and a half years later (September 29th to October. 28th 1913). In the intervening period numerous attempts were made to lead the investigating officers on the wrong track. Meanwhile a large number of incriminating witnesses suffered sudden and unnatural deaths; false accusations and confessions followed one after another due to huge money bribes. Behind the accused, lurking in the shadows, was the figure of Faivel Schneerson in Ljubovitschi, leader of the "Sadiks" ("Saints") of the Chassidim sect, who was the spiritual director of the murder. It was proved that the murder took place inside the premises of a Jewish brick factor to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached. After long-drawn-out preliminaries, Beiliss, who was proprietor of the factory, was tried; the jury found that there was no proof that he himself was the culprit, although half of them considered he was; the verdict therefore having to be unanimous, he was declared Not Guilty.

But the jury agreed as to the cause of the boy's death; their verdict about this was as follows: "The boy after being gaged, was wounded with a perforating instrument in the nape of the neck, temples and neck, which wounds severed the cerebral vein, the left temporal and jugular arteries, producing thus profuse hemorrhage; and afterwards, when Joutchinski (the boy's name) had lost about five glasses of blood, his body was pierced with the same instrument, lacerating thus the lungs, the liver, the right kidney and the heart, where the last wounds were inflicted, in all 47 wounds, causing acute suffering to the victim and the loss of practically all the blood of the body, and finally death."

However, the trial ended with the release of Beiliss, but at the same time the court established that the murder had taken place inside the Jewish brickyard, which was the religious center of the Kiev Jews, for the purpose of obtaining blood. Almost all of the prosecutors, witnesses, and authorities who had spoken out against Judaism, later fell victim to the Bolshevik Terror.

1917. "The Red Terror became so wide-spread that it is impossible to give here all the details of the principal means employed by the [Jewish] Cheka(s) to master resistance; one of the most important is that of hostages, taken among all social classes. These are held responsible for any anti-Bolshevist movements (revolts, the White Army, strikes, refusal of a village to give its harvest etc.) and are immediately executed. Thus, for the assassination of the Jew Ouritzky, member of the Extraordinary Commission of Petrograd, several thousands of them were put to death, and many of these unfortunate men and women suffered before death various tortures inflicted by cold-blooded cruelty in the prisons of

the Cheka.
"I have in front of me photographs taken at Kharkoff, in the presence of the Allied Missions, immediately after the Reds had abandoned the town; they consist of a series of ghastly reproductions such as: Bodies of three workmen taken as hostages from a factory which went on strike. One had his eyes burnt, his lips and nose cut off; the other two had their hands cut off. The bodies of hostages, S. Afaniasouk and P. Prokpovitch, small landed proprietors, who were scalped by their executioners; S. Afaniasouk shows numerous burns caused by a white hot sword blade. The body of M. Bobroff, a former officer, who had his tongue and one hand cut off and the skin torn off from his left leg.
"Human skin torn from the hands of several victims by means of a metallic comb. This sinister find was the result of a careful inspection of the cellar of the Extraordinary Commission of Kharkoff. The retired general Pontiafa, a hostage who had the skin of his right hand torn off and the genital parts mutilated.Mutilated bodies of women hostages: S. Ivanovna, owner of a drapery business, Mme. A.L. Carolshaja, wife of a colonel, Mmo. Khlopova, a property owner. They had their breasts slit and emptied and the genital parts burnt and having trace of coal.
"Bodies of four peasant hostages, Bondarenko, Pookhikle, Sevenetry, and Sidorfehouk, with atrociously mutilated faces, the genital parts having been operated upon by Chinese torturers in a manner unknown to European doctors in whose opinion the agony caused to the victims must have been dreadful.
"It is impossible to enumerate all the forms of savagery which the Red Terror took. A volume would not contain them. The Cheka of Kharkoff, for example, in which Saenko operated, had the specialty of scalping victims and taking off the skin of their hands as one takes off a glove...At Voronege the victims were shut up naked in a barrel studded with nails which was then rolled about. Their foreheads were branded with a red hot iron FIVE POINTED STAR. At Tsaritsin and at Kamishin their bones were sawed...At Keif the victim was shut up in a chest containing decomposing corpses; after firing shots above his head his torturers told him that he would be buried alive. The chest was buried and opened again half an hour later when the interrogation of the victim was proceeded with. The scene was repeated several times over. It is not surprising that many victims went mad."

1926. The bodily remains of the children Hans and Erika Fehse were found in a parcel on the public square in Breslau. The children had been butchered. The corpses were bloodless. The gentials were missing. The Jewish butcher was believed to be the culprit. He disappeared without a trace.

1928. The college sophomore Helmut Daube was butchered on the night of the 22nd-23rd March, 1928. In the morning, the blood drained corpse lay in front of his parents' home.

On the night of the 22nd to the 23rd of March (it was the time of the Purim Festival) a shocking murder happened in Gladbeck, Westphalia. The young 20 year old Helmuth Daube had passed his final exams in high school. He celebrated this event on the evening of March 22nd. He left for home at two o'clock in the morning. At five o'clock his parents found him lying dead in the street in front of his house. His throat had been cut down to his spine and his genitals had been removed. There was almost no blood found. The hands of the unfortunate youth were hacked to pieces and his abdomen showed several knife wounds.

There was no doubt that this was a case of Ritual Murder. The experts stated in court that the throat wound was an artistically performed cut that went in a circular form from ear to ear. It is very possible that Helmuth Daube was circumcised before the butchering. Since the circumcision would have proven that Ritual Murder had been committed, the genitals of the victim were completely removed. The Jewish press distracted the public's attention from this Purim murder and wrote that it was a sex murder. It directed suspicion toward the young friend of Daube, Huszmann. The prosecution of this case was conducted by the public prosecutor Rosenbaum, a Jew! Huzzmann was indicted. The investigation was not carried out by the Gladbeck police, but instead detectives were sent from Berlin. They were under the command of the Jewish police commissioner Dr. Bernhard Wiess. Of course they did not find a Ritual Murder, but found that it was a sex murder.

When the trial came up, the Jewish press from all over Germany appeared. The trial proceeded under their control. The public prosecutor Rosenbaum made himself and the entire court look ridiculous with his charge against Huzsmann. One exposure fallowed the other, but he maintained the accusation regardless. An acquittal naturally followed. The fact was: Due to the numerous Jewish editors present, no one dared to speak of Ritual Murder. Only the Bochumer Abendblatt in its edition No. 251 noted the similarities between this case with the Ritual Murder of the schoolboy Winter in Konitz. Der Sturmer wrote about this Ritual Murder and explained that from this point of view the case was completely understandable. This issue was confiscated and banned; its editors were prosecuted and sentenced to prison. The Ritual Murderer of Daube was never prosecuted and was left walking around free.

1928. The murder at Manau. The boy Karl Kessler was found butchered and bloodless on March 17th, 1929, several days before Passover.

1928. Gladbeck, Germany: This occurred at the time of Purim; a twenty-year-old Christian lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen.

There was no blood about where the body was found and it was bloodless. Experts said in Court that the throat showed the Jewish ritual cut. The Jews set to work and eventually a young Gentile called Huszmann was accused of the murder, unnatural lust being alleged as a feature in the crime.

The case was conducted against Huszmann by a Jew called Rosenbaum, and special police had been sent from Berlin to enquire about the circumstances; the President of the Police at Berlin was the Jew Bernhard Weiss. These special police did what they could to convince the Court that it was a "lust-murder," but Huszmann was acquitted. The Bochumer Abendhlatt and Der Sturmer both gave their opinion that it was a Ritual Murder by Jews, and the latter paper was suppressed for a time, and its editor imprisoned. Y. Petrovo Selo and N.Y. Massena. (UJE)

1929. G. Manau, Bamberg, Memel, Vilna and Greece. Salonika, Kovno. Lithuania. and others.

The Ritual Murder of Manau: In Lower Franconia, near Hofheim, lies the village of Manau amid lovely countryside. Here is where the Kessler family lived. They were humble people with four children. The youngest was the little boy Karl Kessler. He was a lively, well-developed, blond-haired five year old boy. On March 17th, 1929, at five o'clock in the afternoon, Karl Kessler walked down the road towards Walchenfeld where his sisters were celebrating the end of the school term.

From that moment on he was never seen alive again. He did not come home in the evening. The village became alarmed, and then his body was found in a small wooded area not far from Manau. It was fully-clothed and had one large wound, a deep incision in the neck which had severed the artery. From the broken branches lying around it was evident that the boy had put up a struggle.

The knife had been used several times. Near the throat artery smaller stab wounds were found. Also a light incision had been made across the throat from ear to ear. It looked exactly like a ritual cut except that it was only skin deep. The murderer had committed Ritual Murder symbolically, then, like a Ritual Murder, caused the victim to bleed to death by slicing the throat artery. Technically it was a ritual slaughter in the "lawfully manner" prescribed by the Jewish law of Human Sacrifice. The child's body was completely drained of blood.

On the right thigh and right forearm there were marks of where pressure had been applied. This indicated that the boy must have been held upside down for a while to insure that he bled to death quickly. There was no blood found at the scene of the murder. It had been curried away. All these clues proved: That Karl Kessler was the victim of a Ritual Murder. Also the killing occurred just before Passover. It was suspicious that the day after the murder a Jewish butcher from Hofheim disappeared forever.

The body of Karl Kessler was examined by the coroner, Dr. Burgel of Bamber. After noting the characteristic marks he stated: "We are dealing here with a Ritual Murder." The entire populace was of the same opinion. "A child murdered before Passover; the throat cut through, the blood drained, the Jews had done it!" This opinion spread like wild-fire throughout the entire region. An intense bitterness and animosity seized the community. The crime was take up by Der Sturmer, meetings were held by the National Socialists, and Jewish feelings made tremendous strides.

Immediately all of Jewry began to howl. They began to agitate within their political parties, and send delegates from one official to the next. The government (Bavarian National Party) was threatened by the Jews. It promptly took action. The police, the court, and the public prosecution all received similar instructions. The public prosecutor's office was forced to issue a statement saying that the case was not one of Ritual Murder, even though the proceedings were still pending and the facts were not all clear. Teachers were given orders to instruct their children that Ritual Murder did not exist and belonged in the realm of fantasy.

The affair came up in the diet. The Culture Minister Goldenberger (Bavarian National Party) intervened on behalf of his "Jewish national comrades" with suspicious fervor. In Wurzburg the "Central Organization of German Socialists of the Jewish faith" held mass meetings and invited the National Socialists to debate. It was broken up by them. Throughout the nation the Jews wrote newspaper articles until they had writer's cramp. In one of those articles the Berlin police President, Dr. Bernhard Weiss, called the editor of Der Sturmer, Julius Streicher, an "evil instigator." In all the newspapers large amounts of space were bought to run "declarations."

One of them ran: "Public Declaration, The loathsome crime of the child murder at Manau is again giving unprincipled instigators the welcomed opportunity to spread among the populace the tale of Ritual Murder, branded countess times as a lie.

"This infamous charge was raised equally unjustified against the Christians in the first centuries of Christianity, just as it is now raised against the jews. We feel it a disgrace that Judaism is forced to defend itself against such a scandalous charge which must appear to even the most superficial reader of the Bible as a deception based on hatred.

"Herewith we declare most solemnly: ?The sources of Jewish teaching, especially the Talmud, contain no word which could even remotely be interpreted in the sense of this devilish accusation. Also no sect or ? tribe' of any kind, as maintained in anti-Jewish statements, has ever advocated such an hideous doctrine or been guilty of such a deed.

"This solemn declaration is fully endorsed by the fundamental works of the most important Christian scholars, of the Catholic priest Dr. Frank of Konigshofen, and the Protestant Professor and Privy Councillor Strack of Berlin.

"The Ritual Murder lie is a product of dark hatred, a defamation of our faith which we repudiate with the deepest indignation. We are prepared to prove the truth of this declaration against all defamers before every court.'

"The Governing Committee of the Bavarian Rabbinical Conference Rabbi Dr. Fruedenthal, Nuremberg; Rabbi Dr. Stein, Schweinfurt; Rabbi Dr. Baerwald, Munich; Rabbi Dr. Hanover, Wurzbburg; Rabbi Dr. Solomon, Bayreuth; Rabbi Dr. Wohlgemuth, Kitzingen; and District Rabbi Dr. Ephraim, Burgpreppach."

Der Sturmer replied to this declaration. It was confiscated and banned. The laughable adore of the Jewish government of that time and certain bureaucratic creatures went so far, that a high court judge explained to the press: "The acceptance of a Ritual Murder is absurd and ridiculous. The boy most likely accidentally hit a tree-branch (The stab wound was 12 inches deep!) or was attacked by a hungry deer." (Thus the high court judge, to please the Jews, excluded the deer from the species herbivores and ranked it under the carnivores and beasts of prey! Besides, in March the deer do not have antlers (with which Kessler's throat was supposed to have been pierced), but only a very sensitive and soft, so called "bast."

The "child murder of Manau" passed, as was expected, into obscurity. The perpetrators were never found. Unatoned, the spilled blood screamed heavenward.

1932. Martha Kaspar was butchered and dismembered at Paderborn on March 18th, 1932. The pieces of the corpse were drained of blood. The Jew Mortiz Meyer was convicted and received 15 years in prison.

In Paderborn, Martha Kaspar was the Christian servant in the home of the Jewish butcher Moritz Meyer. She was an honest and hard-working peasant girl. The old Jew Meyer (about 60 years old) had a son Kurt Meyer, 24 years old. One day he attacked the unsuspecting girl in the hay-loft and raped her. He sneaked into her small room, which could not be locked, whenever he felt like it. Martha Kaspar became pregnant and demanded that the Jew Kurt marry her. She, of course, was not aware that while the Talmud permits the Jew to use the non-Jewess as he pleases, it strictly forbids him from marrying them (although, today there are many Jewish men marrying Christian women in spite of the Talmuds commandments - much to the sorrow of the Christian woman, when she learns the truth about the Jews; at which time she is usually killed by a Jewish doctor and her death is listed as natural causes, drugs, and etc.). To keep her quiet, the Jew Kurt Meyer promised to marry her, but secretly father and son decided to murder the troublesome girl. It appeared that they made the necessary arrangements with the local Jewish "Masters."

The Purim Feast was approaching. Then one morning Martha Kaspar disappeared. This was on March 18th, 1932. Six days later on March 24th, 1932 the Feast of Purim took place. Early on the morning or March 18th the girl was seen in the courtyard. She had been ordered by the Jew to sharpen a knife. While she was sharpening the knife she said to the neighbors: "A calf is going to be butchered here today." She was never seen again.

It struck the neighbors odd that Martha Kaspar was not to be seen anymore. They discussed it among themselves and the rumor spread all over Paderborn: "Martha Kaspar was butchered by the Jews." It was reported to the police that she was "missing," but they didn't search the Jew's house. However, the disappearance of the girl was brought to the public's attention in the most shocking manner. A young couple went for a walk outside Paderborn on Sunday, March 20th, 1932. In the middle of the road they found a piece of meat. Upon closer inspection they discovered that it was the genitals, which had been expertly removed, from a female body. (The same as with Helmuth Daube)

It appeared that it had been purposely placed there with the intention of leading the public to believe: "This is a sex murder." The young couple reported their horrible finding to the police. Promptly the Jewish press began to cry that "Martha Kaspar was the victim of a sex murder," and promptly the police fell for it.

The police began a thorough search of the house and discovered the blood-stained clothes of Kurt Meyer and traces of blood in the hay-loft. Kurt and Moritz Meyer were arrested. At first Kurt Meyer denied everything, but his mother demanded that he take all the guilt upon himself so that his father would be set free. So that the ain danger which faced the Jews could be avoided the father began to talk like a lunatic. Due to constant pressure by the Jewish lawyer, Dr. Frank, he was put into an insane asylum and then set free. He immediately fled abroad (This acquittal was so shocking and unbelievable that one can only understand it if they knows that at this time the entire government and legal system was Jewish through and through) Moritz Meyer's son then made his "confession."

He claimed that he had "attempted an abortion," and as a result Martha Kaspar had bled to death. He explained to the court that he had attempted this abortion without any instruments, and that he had done it several times to cows with success. Afterwards (because he was a butcher) he had dismembered the body.

In the meantime pieces of flesh were found everywhere. The Jew had cut Martha Kaspar into pieces of flesh which weighted about a pound each, and together with his father had scattered them throughout Paderborn. They were found in a small wood, in meadows, in willow stumps, in a pond, in a brook, in a sewer (same as Father Thomas), and in a manure pile! Her breasts, which had been sliced off, were found in the hay-loft. The Jew fed her intestines to the pigs!

The most peculiar thing was that no blood was found anywhere. A small pool of blood was found in the hay-loft and at most contained only a half pint. It turned out that all the pieces of her flesh were completely drained of blood. The police detectives and an expert German doctor testified during the trial that several quarts of blood had disappeared. One detective said that he believe it was carried away in bottles.

The trial lasted from September 13th until September 16th, 1932. Kurt Meyer sat shamelessly in the court room. In contrast to the Gladbeck murder trial the Jewish press was not represented, because this time, of course, a racial comrade was on trial. The big newspapers which had earlier carried large reports on their front pages about the trial of the Gentile Huszmann reported absolutely nothing abut the trial of the Jew Kurt Meyer. "All Israel goes bails for each other."

It was established during the trial that the "confession" of the Jew about an attempted abortion was a lie. This was proven by the pieces of flesh that had been found. The Jew finally admitted tearfully that he had beaten Martha Kaspar to death in a "fit of rage." The court accepted this second "confession" with gratitude. They were noticeably relived that the question of Ritual Murder had not arisen. The state prosecutor pleaded "murder," and the court accepted "manslaughter." Kurt Meyer was sentenced to 15 years in prison.

"It is incomprehensible to me why these murderous snorting beasts were not exterminated long ago. Would not wild animals who eat humans be killed at once, even if they resembled humans. And are the Jews anything else but voracious cannibals?"

In reality the whole trial was a comedy which challenged the credibility of the judicial system. The murder of Martha Kaspar was obviously a Purim butchering. It was established that, shortly before the murder, people had gathered in secret at the Jew's house, and then disappeared on the day of the murder. It was also proven that the old Jew Mortiz Meyer went to the Synagogue immediately after the murder. It is also known that the entire Jewish Meyer family left Paderborn and Germany shortly after the National Socialists were elected to power.

The truth in this case is as follows: Kurt Meyer together with his father and most likely other Jews (rabbis?) Butchered Martha Kaspar. He butchered her in the attic, her head was held over the trap-door by the Jews and her blood was collected in a bucket.

The two assistants carried the blood away and the old Jew went to the synagogue where he either reported the deed or prayed to his God Baal, Satan, Lucifer, or Devil. The body was then dismembered so that the ritual cut would not be discovered. In this trial too, Der Sturmer, pointed out that a Ritual Murder had taken place. The consequences of this action was: confiscation and banning of Der Sturmer, and the start of legal action against its editors.

The Jew Kurt Meyer accepted the judgment of the Paderborn jury with obvious enjoyment and gratitude. He did not appeal. The Supreme court, for its part, did the same. It approved the verdict at Paderborn and with that there was one more Ritual Murder which went unrecognized and unpunished.

Ritual Murder At Passover: Ritual Murder at the time of the Passover is similar in certain respects to the Purim feast. The Purim feast commemorates the day of the Persian murders, while the Passover commemorates the day when Christ was murdered.

At the Purim feast the Jews murder an adult Christian as a replacement for Haman, while at the Passover they murder an innocent Christian child as a replacement for Christ. Purim murder is usually a plain and simple butchering, but on the other hand the Passover murder is usually a torturous death. In both cases, however, the object is to obtain blood which is used for ritual purposes. And both crimes occur out of a desire to murder and torture and from a hatred for Christians and non-Jews. The sacrifice, however, of a human being on Passover has existed, not only since the murdering of Christ; but is as old as the Jewish people themselves. For centuries it was their custom to sacrifice a lamb, a cock, or a monkey at this festival in place of a Christian human. The lamb is used as a substitute for an innocent Christian child.

Typical examples of Ritual Murder at Passover are: The Confession of The Jewess Ben Noud: Ben Noud, born in Aleppo, confessed to the Orientalist, Count Durfort-Civrac, that at the age of seven (in 1826) she traveled from Lattakia to Antioch, and there, while staying in a Jewish home she witnessed the Jews hanging two Christian children from the ceiling by their feet. One of the children was about five and the other around twelve years old.

Frightened by this spectacle, she ran to her aunt and told her what she had seen. The aunt laughed at her and explained that it was probably only two naughty boys being punished. To get her mind off of it, Ben Noud's aunt sent her to the "Bizaar." When she returned the two bodies had disappeared, but she noticed a brass vase on the floor, which the Arabs call "laghen," completely filled with blood.

The Confessions of The Jew Emanuel of Genoa: As early as the year 1600 there were people who defended the Jews. They took the Jews under their protection and wrote books in their favor. Dr. Eck, a contemporary of Martin Luther, wrote in reply to these defenders of the Jews.

The latter wrote a treatise in which he maintained that there was no such thing as Ritual Murder, and that a grave injustice was being done to the Jews. Dr. Eck's book, written in reply to this, was entitled Ains Judenbuchlein Verlegung. After a stint as consul at Damascus, Syria, where some years before, a Catholic priest was allegedly murdered in a blood ritual by Jews, Burton took an interest in the matter. His investigations satisfied him that such killings actually were performed by certain sects of Jews. "The Jew's hand was ever, like Ishmael's, against every man but those belonging to the Synagogue. His fierce passions and fiendish cunning, combined with abnormal powers of intellect, with intense vitality, and with a persistency of purpose which the world has rarely seen, and whetted moreover by a keen thirst for blood engendered by defeat and subjection, combined to make him the deadly enemy of all mankind, whilst his unsocial and iniquitous Oral Law contributed to inflame his wild lust of pelf, and to justify the crimes suggested by spite and superstition."It was printed by Alexander Weissenhorn at ingolstadt in 1541. In it Dr. Eck published a confession by a Jew who converted to Christianity.

Dr. Eck wrote:

"Because he (the pro-Jewish author) makes the claim that no baptized Jew has ever acknowledged such a crime on the part of the Jews. I am replying: Not all Jews are guilty of these crimes, for they well know what the punishment for such a crime is. Therefore, only very few Jews have taken part in these murders. Besides that, it is not true that no baptized Jews have ever acknowledged a child murder. For example, Emanuel (baptized in the Year of Our Lord 1456), son of the doctor Solomon of Genoa, testified to the martyrdom of two Christian children after he had become a Christian. One of these cases was reported second hand. He related how Master Simon from Ancona, a doctor by profession, had beheaded a small child. The child's head was then dragged outside into the street by a dog. Officials followed the blood-stains and discovered the child's body in the Jew's house, lying in a tub. The Jew, however, escaped across the sea. The other murder he saw with his own eyes in Saona, a province of the Republic of Genoa.

"He stated: ?My father led me into a house where eight Jews were assembled. They took a sacred oath that they would rather suffer death or kill themselves before they would confess the deed they were going to commit. After that they brought in a two year old Christian child. One Jew held its right arm, another his left arm, and the third one held his head so that he formed the shape of a cross. The fourth violator had a long, sharp, pointed needle or scalpel in his hand. With it he stabbed the child from his stomach to the heart. He quickly pulled the needle back and stabbed once more so that the blood began to flow freely from the wounds into a basin held beneath.

"This was repeated until the child died. They then threw the child's body into a secret chamber. After wards, they dipped slices of apples, pears and other fruits into the blood and ate them.' He, Emanuel, ate some of them himself. This made him so nauseated that he was unable to eat for two days. He felt as if his bowels wanted to come out of him. He stated he felt this way before as well as after his baptism which took place at Valle, in Castile. He made this confession before the Master Garsias of Boamon, Bishop of lucena; before Master peter Basques, dean of Compostella; before Peter Vela, Quardain; and before Peter Martin of Gnetario, notary public and secretary to the Bishop. This story was proven true by documents preserved by the Franciscan monks. At his baptism Emanuel was christened Francisco."

The Torture And Death of The Boy of Langendentzlingen: In the 2nd chapter, Dr. Eck writes:

"So that the believing reader will not be hindered by further discussion, and the defenders of the Jews will not be able to say that Dr. Eck has no proof for what he says; I would like to report an account of Ritual Murder. I did not learn of this from hearsay, but from having seen the victim with my own eyes. In the year 1503, when I raveled from Cologne to Freiburg, because of my studies, I received the information that a child was missing from a farm at Langendentzlingen. A neighbor found the body in the woods, after his attention was brought to the horrible discovery by the lowering of the oxen. Shortly afterwards, the child's father was arrested on suspicion of robbery and taken to Buchen near Freiburg. He was questioned about the murder of his child, but he claimed that he knew nothing about it. Afterwards the murdered child's body was brought into him and he confessed without painful questions (that means without torture), that he had sold his four year old child to two Jews from Waldkirchen. They assured him that they did not want to kill the child; only take some blood from him. He regretted that things had gone awry, and that his child had died as a result of being bled. I have seen this small child's wounds with my own eyes, and have touched and examined the wounds. I was also present when the father was executed at Buchen.

"He maintained his innocence even to the executioner and went calmly to his death. The Jews had "gestupft" his child to death. (Gestupft means: to torture to death by pricking with a needle). In this case the slanderer of Christians cannot say that the actions of the authorities were due to their desire for Jewish property. Chief among thee authorities was Herr Konrad Sturtzel of Kinzingen, under whose jurisdiction Buchen came; a man who was known in the four countries of Alsace, Breisgau, Suntgau and Tirol as a man of honor, Who with manliness and diligence maintained his loyalty at all times despite offered bribes and gifts, to his prince - Duke Sigmund of Austria, and who was never led by threats to forsake his lord or his honesty and faithfulness. Furthermore, I have seen the Christian who received the child's blood from the Jews of Waldkirchen so that he could carry it to the Jews in Alsace. This Christian was executed at Breisgau by the judgment of the noble and honorable council of Freiburg. Despite the certainty of a death sentence he confessed that he brought the child's blood for the Jews from Buchen to Alsace. This confession was heard not only by me, but it was heard by many hundreds of people who saw how the criminal calmly went to his deserved death.

"There were, from both districts, a great number of people present at the site of the execution. All this, my Jew-defender, is certain, it is evidentia facti, for the child was seen by everyone. One could see and touch the punctures and wounds. Even though the Jews did not torture this child as unmerciful and horrible as they did the child of Sappenfeld here in the bishopric of Eichstatt, the facts of the case remain the same. Furthermore, I have not yet finished, and will sing many a song to the defender of the Jews until their ears are ringing."

The Torture and Death of Saint Simon: The small Simon, a little boy from Trent, was slayed on the 21st of March, 1475, on Maundy-Thursday during Holy Week. The Jews of this town wanted to celebrate the Passover in their own way; so they secretly abducted the small boy and carried him to the house of the Jew Samuel. During the Holy week on the day before Passover, about three hours after supper, the little boy, like children do, was sitting in front of his parents' house. Neither his father nor mother were home at the time. It was at this time that the Jew Tobias approached the child, who was not quite 30 months old, and while speaking kindly, picked him up and carried him at once to the house of the Jew Samuel.

When night fell, the twin brothers Saligman and Samuel, with Tobias, Vitalis (Veitel) Moses strangled him with a handkerchief as he lay across Samuel's knee, pieces of flesh from his neck were cut with a knife and the blood collected in a bowl. At the same time, they punctured the naked offering with needles and murmured Jewish curses. They then cut pieces of flesh from the boy's arms and legs and imitated the crucifixion by holding the twitching body upside down and the arms outstretched and luring this horrible act they spoke the following: "Take this, crucified Jesus. Just as our forefathers did once, so may all Christians by land and sea perish." They then rushed to their meal. When the child had died they threw his body in the river which flowed by their house. After this, they joyously celebrated Passover.

The case was prosecuted by Bishop Hinderbach, and the Jews were sentenced to death. Immediately, all the Jews in the area protested the sentence and succeeded in gaining a new trial for the accused. It was tried before Guidici of Ventimiglia, and he confirmed the sentence. Again because of Jewish protests, the case came before the court of Pope Sixtus IV. He commissioned the greatest and most famous professor of law at that time, Panvino, to serve as Chief Justice. Assisted by six cardinals, he too confirmed the sentence. The court stated: "The Jews killed the little boy Simon, in order to obey a rabbinical religious law; their motive being to serve a most wicked piety and devotion by obtaining Christian blood for the celebration of Passover.'

The records of this trial were originally kept in the secret archive of the Citadel of St. Angelo and were then transferred to the Vatican, where they are now available for examination. They were disclosed by Pope Benedict XIV; Pope Clement XIV as legal counselor for the Holy Office, before he became Pope, verified the murders of both St. Somon and St. Andreas of Rinn as cases of Ritual Murder almost 300 years later, in 1770. The boy who was tortured to death at Trent was canonized by Sixtus V.

The Torture and Death of Feodor Jemeljanov: On April 22nd, 1823, on Easter Sunday, 2½ year-old Feodor Jemeljanov of Welisch (Russia), the son of a soldier, disappeared without a trace. His body was found one week later outside of town in a condition that left no one in doubt that the child had been tortured to death by the Jews. The whole body was covered in abrasions as if it had been rubbed with a rough object. The finger-nails were cut off, and over the whole body were small wounds as if made with a needle. The suffusion of blood to the feet indicated that there had been tight bandages put on below the knees. The nose and lips were pressed flat by tight bandages, and finally the Jewish circumcision was performed. The doctor testified under oath that the child had been deliberately tortured to death.

This savagery was carried out on the child while he was naked, the body was then washed and dressed again, because the clothes showed not the slightest trace of blood. From the carriage tracks found nearby you could see that a two horse carriage had been turned off the road and driven to a suitable spot. From there the body was carried a little further and thrown down at the edge of a swamp.

The case was investigated. After years of investigation and hearings, the crime was solved. A large number of Jews were arrested. They were: Channa Zetlin, Slavka Berlin, Mirka Berlin (Jewess), Schifra Berlin, Jossel, Orlik, etc. (Jews). Three Russian women converted to Judaism, (Terentjeva, Maximova, and Koslovskaja) made a confession from which the following facts were established: "During the great fast of 1823, one week before the Jewish Passover (Easter), the tavern proprietress Channa Zetlin (the Zetlins were highly respected and rich Jews in Welisch) got the Russian woman Terentjeva drunk, gave her some money and asked here to bring her a small boy. On Easter day Terenfjeva spotted the boy Jemeljanov by a bridge. Terentjeva took the child and Channa Zetlin met them in the street in front of her house. Terentjeva then took the child to Mirka Berlin (the Berlins also were influential Jews who controlled large amounts of property). She took the child to her daughter Slavka's room, where already a large number of Jews were assembled; the child was then taken into a small chamber.

"On Monday of the following week, the Jewess Channa served the two women with wine and took them to the Berlins, where numerous Jews had met with Slavka Berlin. Mirka gave them more to drink and asked them to throw the boy's body into the river at night. They then brought the little boy out of the chamber, undressed him and at the Jews' command laid him on the table. One Jew performed the circumcision while Schifra Berlin cut his finger-nails down to the flesh. At this time the woman Koslovskaja came back from the tavern. Slavka met her in the front room, and when she realized that the woman had seen something, she led her into the chamber where the Jews threatened that if she revealed what she had seen, they would do to her what had been done to the boy.

"She swore to remain silent. The Jews began their incantations and Terentjeva held the child over a bowl while Maximova washed it. Afterwards he was put into a barrel from which the bottom half was removable. After Jossel had put the bottom half of the barrel back together again, he began, with the help of Terentjeva, to roll it about on the floor. Then all the others joined in and helped, working in pairs, they relieved each other every two hours. The child was removed very red, as if he had been scalded. (This agrees completely with the testimony given by the doctor). Teretjeva wrapped him up in a cloth and laid him on the table; all three women dressed themselves in Jewish clothes and carried the child to the school.

"The Jews followed behind them. At the school there were already a number of Jews, who laid the boy into a trough on the table which was lined with nails. Terentjeva tied the little boy's feet together below his knees. Then a large, sharp nail was given to Terentjeva, who was ordered to stab the boy in the temple and sides with it. All the Jews, one after the other, did the same. Orlik twisted and turned the child back and forth in the trough. At first he screamed, then he was quiet looking at everyone and breathing very heavily. He soon bled to death and gave up the spirit. The women Terentjeva and Maximova then carried the body into the woods.

"After the women left, Jossel poured some blood into a bottle and ordered Koslovskaja to carry it to Slavka Berlin; the rest being left in the little trough at the school. When Terentjeva and Maximova returned from the woods, they met Jossel and a second Jew in a carriage pulled by two horses. (Seven witnesses stated under oath that they had seen the carriage rushing there and back at dawn).

"They had driven out to supervise the women. Jossel stepped down and inspected the spot where the body had been hidden. The Jews then drove back into town. Mirka gave both women plenty of wine to drink; Slavka gave them money and warned them not to tell anyone what they had done, because the Jews would deny everything and they alone would be the guilty ones.

"Next day, Fratka, the wife of the rabbi Orlik, gave Terentjeva a drink of brandy, dressed her in Jewish clothes and took her to the school where the same Jews, along with Koslovaskaja, were present. The little trough containing the blood were still on the table, and next to it was two empty bottles. (A third bottle had already been taken to Slavka Berlin the day before). Channa Zetlin arrived with Maximova, who brought yet another bottle, a funnel, and a jug. Terentjeva stirred the blood with a small spatula and Josset poured it into the bottles. A piece of linen was dipped into the excess blood. Jossel then cut this into little pieces. (Orlik dipped the nail in what was left of the blood, put a drop on each piece of linen and drew various figures on them). A piece was given to each person present, including the three Russian women. They then left."

This trial went before the Imperial Council at St. Petersburg. In all previous instances the Jews had been found guilty, but the Imperial Council did exactly the opposite. With their judgment of January 18th, 1835, the three Russian women were sent to Siberia and the Jews were set free! Jewry returned its thanks for the compliance of the government 82 years later. It overthrew the House of Romanov, established Bolshevism, and committed mass murders, mass tortures, and mass Ritual Murders in such horrifying ways that all previous efforts (including the torture death of Feodor Jemeljanov) were put in the shade.

These are ritual murders which are known and documented. There are a few reserved to later on in this study, but the question remains: How many have occurred and nobody today knows about them! How many thousands, yes, perhaps hundreds of thousands have remained undiscovered! To torture young innocent human beings, to kill and to drink their blood, this is the greatest and most terrible guilt amongst all it's crimes, which International Jewry has taken upon itself.

We could go on and on with case after case for hundreds of pages, but we believe this should suffice to show that the Jews did and still do sacrifice Christian children for their ceremonies. In other words, the Jews have a god which finds blood pleasing. In the words of Mr. Leese, "What sort of a people is this whose god finds the blood obtained from mutilation of human genital organs as 'pleasing?'"

Quoting from writer Charles A. Weisman's Book "Who is Esau-Edom?":

"During the Middle Ages Jews were found guilty of ritual murder of Christians in England; at Norwich in 1146, and Lincoln in 1225; in France at Blois in 1171; and in northern Italy at Trent in 1475. The Jewish Encyclopedia lists 121 Ritual Murder cases from 1146 to 1900, which were tried in courts. Many of the listings show convictions and the mode in which guilty Jews were executed."

Continuing from "Who is Esau-Edom?":

"From 1900 to 1939's there have been about another twenty cases of ritual murder by Jews. Even to this day there are reports of ritual murder of {Christian} children by certain extremist Hasidic Orthodox Jewish sects."

Continuing from "Who is Esau-Edom?":

"Abortion has become an overt means of child sacrifice which Jews have instituted under their de facto law. A more covert means of {Christian} child sacrifice has been by their infamous 'ritual murders, which Jews have been accused through the ages.' In this practice 'the blood of the sacrificed gentile {Christian Child} is mixed with flour to make the unleavened bread eaten at Passover.'"

Even though God commanded circumcision, there is no way a reading of Scripture shows that God intended that the procedure turn into a bloody ritual. Besides that, it seems apparent that when Christ nailed the blood ordinances to the cross, he also nailed the circumcision to the cross. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

Make no mistake about it, as we have already stated The god of the Jews is not the God of Abraham, Isaac and Jacob/Israel!!! And if it were the same God -- the manner in which the Jews worship is administered is an abomination in the eyes of the Lord our God. According to Leese there are two specific periods of time for Ritual Murders by the Jews.

"The two principal feast days associated with Ritual Murder have been (1) Purim, and (2) Passover, the latter at Easter and the former about one month before it. When a Ritual Murder occurred at Purim, it was usually that of an adult Christian who was murdered for his blood...the blood was dried and the powder mixed into triangular cakes for eating; it is possible that the dried blood of a Purim murder might sometimes be used for the following Passover. When a Ritual Murder was done at Passover, it was usually that of a [Christian] child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding the side in imitation of the murder of Christ. The blood taken from the child was mixed either in the powdered state or otherwise into the Passover bread. Then eaten - A type of Jewish Blood ritual was apparently still common even in 1903, as the Jewish Encyclopedia for that year, in discussing the method of performing a circumcision, states that the person performing the ritual: "...takes some wine in his mouth and applies his lips to the part involved in the operation, and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided."

The Jewish circumcision rite requires that this mixture of the mohel's sputum, wine and blood from his mouth be mixed into a larger batch of wine. From this, all the Jewish guests drink and celebrate by singing and dancing]

There is little doubt that the Jews and other historians who are possessed by the spirits of the Jews claim that the "Dark Ages" were from 493 A.D. to 711 A.D. What they mean by the "Dark Ages" is that the Christian Church kept the Jews under control and countered their every move to put their Satanic battle plan into motion.

During the "Dark Ages" (the dark ages got its name from the Jews; because they were driven out of almost every country in Europe at the time, for their wickedness and ritual murders) they were countered by brave Christian souls like St. Bernard and others who led forces which confined them to their own ghettoes where they could not mix their blood with those of our Adamic people or killed them outright.

Following is quoted from "Mullins' New History of the Jews." In the United States, Jews have been able to practice ritual murder of gentile children with impunity, because they control the press, and because they hold so many high public offices. It has been estimated by a leading police official that four thousand children disappear in the United States each year. There is no question that the majority of them are victims of Jewish ritual murder. So prevalent has the custom become in this country that Jews are able to ship large quantities of the children's blood to Israel for use in their ceremonies there.

One of the problems of the Jewish homeland in Israel has been a shortage of Christian children who could be used in the ritual ceremony, and the Unite States, which has also furnished most of the money to Israel, has also provided much of the required children's blood. Because most of these children are taken from poor families, no mention is ever made of their disappearance in the press. Only in rare instances do the Jews dare to take the child of a well-known public figure, as they did in the Lindbergh case, and then it is done for a specific political purpose, and as part of a larger policy. Because of the terror that strikes the Jewish community when the body of a Christian child is found murdered in the ritual manner, and the public outcry from the Christians, many have found fame and sudden fortune by siding with the Jews in these instances. Typical was the case of Jan Masaryk, the President of Czechoslovakia.

Masaryk was an obscure lawyer when the body of Agnez Hruza was found in Bohemia in 1899. A Jew named Hilsner confessed to the murder and implicated two other Jews. Nevertheless, a new trial was ordered. Dr. Baxa, attorney for the murdered girl's mother, who was seeking justice in this case, made a speech in the Bohemian Diet, or Parliament, December 28, 1899, accusing the Government of having shown extreme partiality to the Jews in this case. A second body was found, that of Maria Klima, who had also been murdered with a ritual knife which was found in Hilsner's possession.

Hilsner's defending counsel at this trial was Jan Masaryk. At the Versailles Peace Conference, twenty years later, the Jews showed their gratitude by making a new nation, Czechoslovakia, and appointing Masaryk President, with the title, founder of Czechoslovakia. Throughout his life, Masaryk was an eager and willing tool of Jewish leaders.

In the United States, many gentiles have found large sums of money suddenly available to them for campaign purposes, after they have aided in hushing up some new scandal of Jewish ritual murder. The path to the Governor's mansion, the Senate, and the White House has been magically eased when the candidate proves that he is willing to cover up for the Jews in their murders of gentile children.

The director of the Federal Bureau of Investigation, J. Edgar Hoover, annually conducts a scare campaign warning children in the United States never to talk to strangers, or to get into a strange car. It is not generally known that Hoover has to do this because of the prevalence of Jewish ritual murder. Hoover's campaign is ostensibly directed at molesters of children, although only a dozen such cases are reported annually in the entire country.

The real reason behind Hoover's campaign is that Jewish leaders fear the recklessness of some of the lesser Jews, who try to seize Christian children for ritual purposes without covering their tracks. Therefore, J. Edgar Hoover spends hundreds of thousands of dollars annually of taxpayers' money to warn children against all strangers, although he should only be warning them against Jews. He does not dare reveal the true purpose of this campaign, which is intended solely to prevent children from falling into the hands of unauthorized Jewish murderers.

Not only does this cause the American child to be brought up in an atmosphere of fear and horror, so that it is taught to mistrust all adults, and causes much neurosis in later life, but it also refuses to face the real issue, the taste of the Jews for Christian blood.

Some journalists suppose that J. Edgar Hoover performs this annual task, and many other favors, for the Jews because he is grateful to the Anti-Defamation League for having ghostwritten a book for him called Masters of Deceit, and for having peddled hundreds of thousands of copies for him. The book was written by a Jewish communist name Jay Liebstein, who claims to have shocking personal information about the Great Deceiver himself. The real reason why Hoover uses the FBI to harass all non-Jews who know the truth about Jews may lie in Liebstein's hold over him.

Because the city of Chicago is a center of Jewish financial power, and is completely controlled by the Jews, some of the most flagrant cases of ritual murder of Christian children have occurred there in recent years. Chicago is said to have become one of the world centers of the supply of children's blood used in Jewish rites. The Chief of Police admitted that three hundred children disappear each month in Chicago, but he claims that they are all "runaways." it is odd that these runaways never turn up, either in Chicago or anywhere else. In October, 1955, the rash of ritual murder cases was at a height when the bodies of two Schuessler boys, a Peterson boy, and the two Grimes girls were discovered.

Police officials immediately labeled these killings "sex crimes," as the Jews had taught them to do. Frantic efforts were made to railroad several poverty-stricken and ill-educated gentiles to the electric chair, but no evidence could be manufactured against them which would hold up in court, and they were released. As in the trial of Christ, the lies of the Jews conflicted with each other. Although these murders occurred in the heart of a great city, Not One Clue Has Ever Been Discovered In These Cases! Or rather, we should say that no clue was ever announced to the public. Although hundreds of police and detectives worked day and night, due to the public horror over these crimes, nothing was ever admitted to have been found. There were many charges that there had been a coverup, and that Chicago officials had destroyed or concealed all the evidence that was uncovered.

Due to this public interest, the Chicago press published many stories about the killings, which were seen at once to be typical Jewish ritual murders. In these cases, the bodies had been stripped and thrown onto garbage heaps. Pathologists agreed that not one of them had been sexually molested.

However, there were many strange punctures on the bodies, which could not be explained. The Daily News published an early afternoon edition in which a diagram of the Peterson boy's body showed puncture marks in each of the places where the body of Christ had been wounded on the Stake. Within ten minutes, the edition had been taken off the newsstands and rushed back to the News building, where it was burned.

However, eight copies of this issue were obtained by Mrs. Lyrl Clark Van Hyning, the courageous publisher of a patriotic journal called Women's Voice.

When she called the News office to ask why the edition had been taken off the stands, she was told that there had been complaints about it, and that it was likely to cause "racial unrest." During this entire episode, Mrs. Van Hyning printed the truth about the murders.

Police reports showed that the bodies of the Grimes girls bore puzzling wounds on their chests, which were to shallow to cause death. Also, no cause of death could be agreed upon. It was even claimed that they had died of fright! Actually, as Mrs. Van Hyning pointed out in her paper, they died from a very simple cause, loss of blood, for the News had already published the strange fact that there was no blood in their bodies, when they were found.

A copy of Arnold Leese's definitive work, Jewish Ritual Murder, was sent to Arnold Schuessler, father of the murdered boys. He read it, and began to ask questions of the police. The Jewish Sheriff of Chicago, Lohman, had assigned a Jewish deputy, Horwitz, to stay with the Schuesslers night and day in case they raised the question of ritual murder.

When Mr. Schuessler asked Horwitz if his boys had been killed for their blood, in a Jewish religious ceremony, the Jew immediately accused him of murdering his own sons! He was taken to police headquarters and given a lie detector case, which completely cleared him. Instead of releasing him, the Police turned him over to a Jew named Dr. Steinfeld. He was spirited away to a "sanitarium" operated by Steinfeld in the nearby town of Des Plaines, Ill. Mr. Schuessler was given electric shock treatments and died that same afternoon.

An inquest was held, and Dr. Steinfeld was forced to testify. He claimed that Mr. Schuessler had been suffering from "hallucinations," but he refused to describe these visions. He also refused to give any further information, and it was obvious to Dr. Thomas McCarron, the City Coroner of Chicago, that Steinfeld was concealing the truth. McCarron denounced Steinfeld, and told the newspapers that the case was very strange. Patients were never given shock treatments immediately upon being admitted to a sanitarium. McCarron knew that Schuessler had been murdered, but he could do nothing about it, and city officials ordered him to say nothing further about the case. For a few days, there was a very real danger that he too would be murdered. He has since refused to discuss the case with anyone.

Dr. McCarron knew Steinfeld's sinister history. During World War II, Dr. Steinfeld had been convicted of giving special drugs to Jewish boys in the Chicago area which caused their hearts to flutter. They were exempted from military service as 4-F.

"They (Jews) are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations. And all of the anxious sighing, longing and hoping of their hearts is directed to the time when some day they would like to deal with us heathen as they dealt with the heathen in Persia at the time of Esther...On how they love the book of Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope. The sun never did shine on a more bloodthirsty and revengeful people as they, who imagine to be the people of God, and who desire to and think they must murder and crush the heathen. And the foremost undertaking which they expect of their Messiah is that he should slay and murder the whole world with the sword. As they at first demonstrated against us Christians and would like to do now, if they only could; have also tried it often and have been repeatedly struck on their snouts...Their breath stinks for the gold and silver of the heathen; since no people under the sun always have been, still are, and always will remain more avaricious than they, as can be noticed in their cursed usury. They also find comfort with this: "When the Messiah comes, He shall take all the gold and silver in the world and distribute it among the Jews. Thus, wherever they can direct Scripture to their insatiable avarice, they wickedly do so. Therefore know, my dear Christians, that next to the Devil, you have no more bitter, more poisonous, more vehement and enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision. In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them; as in Trent, Weszensee and the like. Of course they deny this. Be it so or not, however, I know full well that the ready will is not lacking with them if they could only transform it into deeds, in secret or openly. A person who does not know the Devil, might wonder why they are so at enmity with the Christians above all others; for which they have no reason, since we only do good to them. They live among us in our homes, under our protection, use land and highways, market and streets. Princes and government sit by, snore and have their maws open, let the Jews take from their purse and chest, steal and rob whatever they will. That is, they permit themselves and their subjects to be abused and sucked dry and reduced to beggars with their own money, through the usury of the Jews. For the Jews, as foreigners, certainly should have nothing from us; and what they have certainly must be ours. They do not work, do not earn anything from us, neither do we donate or give it to them. Yet they have our money and goods and are lords in our land where they are supposed to be in exile! Steinfeld received $2000 fee for each of these cases. After the war, Steinfeld opened his sanatarium in Des Plaines, which became the production center for Jewish ritual murder in the Midwest.

It was ironic that Mr. Schuessler, supposedly being protected by the police, was murdered in the same place his boys were killed, and his murder, like that of his sons, went unavenged, except for one later development.

Several patriots went to Des Plaines the next afternoon and distributed five hundred copies of a pamphlet charging Dr. Steinfeld with the murder of Mr. Schuessler, and accusing him of operating a Jewish ritual murder center. One of the pamphlets was handed to the chief of police, yet nothing was done. The distributors of these pamphlets could have been arrested and charged with criminal libel, with a possible ten-year sentence, yet Steinfeld refused to make any charge against them.

A few days later, he flew to Switzerland, and it was announced that he was taking a "rest cure." The next day, his body was found hanging in a closet in his hotel room. The verdict was "suicide," although he may have been a reluctant one. Strangely enough, no Chicago newspaper carried the notice of this well known local figure's death.

A few weeks later, Arnold Leese, who had been preparing a book about the Schuessler case as a classic example of Jewish ritual murder, died suddenly.

He had been airmailed copies of all newspaper accounts of the case during the long investigation, some one hundred pages of newspaper clippings, but these were not found in his effects after his death. Meanwhile, a Jewish columnist for The Sun-Times, Irv Kupcinet, whose daughter died a drug addict in a Hollywood pad, raised $100,000 among the Jewish community and presented it to Mrs. Schuessler. The Jewish deputy had continued to stay with her, and a few days later Mrs. Schuessler revealed to a reporter that he had taken all the money and gone to Las Vegas. Sheriff Lohman also left Chicago, being given a $20,000 sinecure as consulting criminologist at the University of California.

It is the duty of every American parent whose child disappears to make every effort to find it. However, many poor families with too many children to feed take it for granted that a child has gone out into the world to make his own way, and they are unaware of the probability that the child has been murdered by the Jews for his blood.

Consequently, no effort is made to investigate these Jewish crimes, despite the fact that they have been going on for many centuries. It is necessary for us to use every weapon to arm ourselves against the Jews, and to observe the divinity of Our Lord and Savior Jesus Christ, in Whose Name Salvation awaits us.

Another horrible involvement of an official American agency in the wide-spread practice of Jewish ritual murder was hushed up recently. A deputy chief of the Central Intelligence Agency committed suicide in Washington. The verdict was "over-work," thereby concealing a terrible tragedy. This official had been off from work for three months, following a nervous breakdown.

He had suffered a fit of remorse over discovering that he had inadvertently been responsible for the murder of many Christian children in the Jewish religious ceremonies. This man, a gentile had become known for a special talent in an agency that was sixty percent Jewish. Most of the Jewish agents traveled around the world with unlimited expense accounts, staying at the best hotels, a la James Bond, while they carried out spy missions for Israel, with the American taxpayer footing the bill.

The Christian's special talent was a gift for picking up boys who could be used as homosexuals for the pleasure of foreign officials. At least, that was what he had been told, and he saw no reason to suspect otherwise, for the use of boys in international espionage was an old story, and most governments employed them at one time or another in order to blackmail high-ranking officials of other governments.

In the early evening hours, this CIA official would stroll about downtown until he saw a handsome lad. He would strike up a conversation, and if the boy was not otherwise engaged, he would take him to a hotel room, where he would turn him over to another agent. This CIA official would then leave, after promising the boy a sum of money, usually about twenty dollars.

During the period from 1947 to 1952, this CIA official picked up eighty-six boys on the streets of Paris and Vienna in this manner. He heard nothing further from any of them although it must have seemed odd that he never saw any of them again after leaving them in the hotel room.

In 1963, a Jewish agent in CIA headquarters in Washington, who had learned of this official's former specialty, asked him if he would pick up a boy for him. By this time, the gentile had risen much higher in the hierarchy of the CIA, and he refused, saying that he did not have to engage in such activities any longer. The Jew then astounded him by saying that since he already had eighty-six murders on his conscience, one more wouldn't hurt him. He could not believe that the gentile did not know that every one of the boys had been used as a victim of a Jewish ritual murder, and he described for him the entire ceremony.

The Jew ended up by threatening him, saying that if the gentle did not get him a boy for a ceremony planned for the approaching Passover holiday, he would be exposed. The gentile went home that evening, and collapsed with a complete nervous breakdown, from which he never recovered. Some months later, he committed suicide.

"Moreover, the Beast 666 adviseth that all children shall be accustomed from infancy to witness every type of sexual act, as also the process of birth, lest falsehood fog, and mystery stupefy, their minds, whose error else might thwart and misdirect the growth of their subconscious system of soul-symbolism. When, where, and with whom ye will.

"The phrase 'with whom' has been practically covered by the comment 'as ye will.' One need no more than distinguish that the earlier phrase permits all manner of acts, the latter all possible partners.

"In real life, we have seen in our own times Oscar Wilde, Sir Charles Dilke, Parness, Canon Aitken and countless others, many of them engaged in first-rate work for the world, all wasted, because the mob must make believe to be 'moral.'

"This phrase abolishes the eleventh commandment, 'Not to be found out,' by authorizing incest, adultery, and pederasty, which every one now practices with humiliating precaution, which perpetuate the schoolboy's enjoyment of an escapade, and made shame, slyness, cowardice and hypocrisy the conditions of success in life.

"The misunderstanding of sex, the ignorant fear like a fog, the ignorant lust like a miasma, these things have done more to keep back humanity from the realization of itself, and from intelligent cooperation with its destiny, than any other dozen things put together. The vileness and falseness of religion itself have been the monsters aborted from the dark womb of its infernal mystery.

"The anacephalepsis of these considerations is this: 1). The accidents of any act of love, such as its protagonists and their peculiarities of expression on whatever plane, are totally immaterial to the magical import of the act.

"Each person is responsible to himself, being a star, to travel in his own orbit, composed of his own elements, to shine with his own light, with the color proper to his own nature, to revolve and to rush with his own inherent motion, and to maintain his own relation with his own galaxy in its own place in the universe.

"His existence is his sole and sufficient justification for his own matter and manner. 2). His only possible error is to withdraw himself from this consciousness of himself as both unique in himself and necessary to the norm of nature...Whatever your sexual predilections may be, you are free, by the Law of Thelema, to be the star you are, to go your own way rejoicing. It is not indicated here in this text, though it is elsewhere implied, that only one symptom warns that you have mistaken your True Will, and that is, if you should imagine that in pursuing your way you interfere with that of another star. It may, therefore, be considered improper, as a general rule, for your sexual gratification to destroy, deform, or displease any other star. Mutual consent to the act is the condition thereof. It must, of course, be understood that such consent is not always explicit. There are cases when seduction or rape may be emancipation or initiation to another. Such act can only be judged by their results."

Today for people to really understand the (Jewish) Satanic Philosophy on Jewish Ritual Human Sacrifice, one should read the following excerpts from Aleister Crowley's book Magic in Theory and Practice.

"Of the Bloody Sacrifice: and Matters Cognate: It is necessary for us to consider carefully the problems connected with the bloody sacrifice, for this question is indeed traditionally important in Magick. Nigh all ancient Magick revolves around this matter. In particular all the Osirian religions - the rites of the Dying God - refer to this. The slaying of Osiris and Adonis; the mutilation of Attis; the cults of Mexico and Peru; the story of Hercules or Melcarth; the legends of Dionysus and of Mithra, are all connected with this one idea. In the Hebrew religion we find the same thing inculcated. The first ethical lesson in the Bible is that the only sacrifice pleasing to the Lord is the sacrifice of blood; Abel, who made this, finding favor with the Lord, while Cain, who offered cabbages, was rather naturally considered a cheap sport. The idea recurs again and again. We have the sacrifice of the Passover, following on the story of Abraham's being commanded to sacrifice his firstborn son, with the idea of the substitution of animal for human life. The annual ceremony of the two goats carries out this in perpetuity. And we see again the domination of this idea in the romance of Esther, where Haman and Mordecai are the two goats or gods; and ultimately in the presentation of the rite of Purim in Palestine, where Jesus and Barabbas happened to be the Goats in that particular year of which we hear so much, without agreement on the date.

"Enough has now been said to show that the bloody sacrifice has from time immemorial been the most considered part of Magick. The ethics of the thing appear to have concerned no one; nor, to tell the truth, need they do so. As St. Paul says, 'Without shedding of blood there is no remission;' and who are we to argue with St. Paul? But, after all that, it is open to any one to have any opinion that he likes upon the subject, or any other subject, thank God! At the same time, it is most necessary to study the business, whatever we may be going to do about it; for our ethics themselves will naturally depend upon our theory of the universe. If we were quite certain, for example, that everybody went to heaven when he died, there could be no serious objection to murder or suicide, as it is generally conceded - by those who know neither - that earth is not such a pleasant place as heaven.

"However, there is a mystery concealed in this theory of the bloody sacrifice which is of great importance to the student, and we therefore make no further apology. We should not have made even this apology for an apology, had it not been for the solicitude of a pious young friend of great austerity of character who insisted that the part of this chapter which now follows - the part which was originally written - might cause us to be misunderstood. This must not be.

"The Blood Is The Life: This simple statement is explained by the Hindus by saying that the blood is the principal vehicle of vital Prana. There is some ground for the belief that there is a definite substance, not isolated as yet, whose presence makes all the difference between live and dead matter. We pass by with deserved contempt the pseudo-scientific experiments of American charlatans who claim to have established that weight is lost at the moment of death, and the unsupported statements of alleged clairvoyants that they have seen the soul issuing like a vapor from the mouth of persons in articulo mortis but his experiences as an explorer have convinced the Master Therion that meat loses a notable portion of its nutritive value within a very few minutes after the death of the animal, and that this loss proceeds with ever-diminishing rapidity as time goes on. It is further generally conceded that live food, such as oysters, is the most rapidly assimilable and most concentrated form of energy. Laboratory experiments in food-values seem to be almost worthless, for reasons which we cannot here enter into; the general testimony of mankind appears a safer guide.

"It would be unwise to condemn as irrational the practice of those savages who tear the heart and liver from an adversary, and devour them while yet warm. In any case it was the theory of the ancient Magicians, that any living being is a storehouse of energy varying in quantity according to the size and health of the animal, and in quality according to its mental and moral character. At the death of the animal this energy is liberated suddenly. The animal should therefore be killed within the Circle , or the Triangle , as the case may be, so that its energy cannot escape. An animal should be selected whose nature accords with that of the ceremony - thus, by sacrificing a female lamb one would not obtain any appreciate quantity of the fierce energy useful to a Magician who was invoking Mars.

"In such a case a ram would be more suitable. And this ram should be virgin - the whole potential of its original total energy should not have been diminished in any way. For the highest spiritual working one must accordingly choose the victim which contains the greatest and purest force. A male child of perfect innocence and high intelligence, is the most satisfactory and suitable victim. For evocations it would be more convenient to place the blood of the victim in the (Jewish) Triangle - the idea being that the spirit might obtain from the blood this subtle but physical substance which was the quintessence of its life in such a manner as to enable it to take on a visible and tangible shape.

"Those magicians who object to the use of blood have endeavored to replace it with incense. For such a purpose the incense of Abramelin may be burnt in large quantities. Dittany of Crete is also a valuable medium. Both these incenses are very catholic in their nature, and suitable for almost any materialization.

"But the bloody sacrifice, though more dangerous, is more efficacious; and for nearly all purposes human sacrifice is the best. The truly great Magician will be able to use his own blood, or possibly that of a disciple, and that without sacrificing the physical life irrevocably."

In October 1980, P.E. Beasley, a retired Fayetteville, North Carolina police officer, and Ted Gunderson obtained a signed confession from Helena Stoeckley who stated that she and members of her (Jewish) satanic cult had murdered Dr. Jeffrey R. MacDonald's wife and their two children at Fort Bragg, North Carolina on February 17, 1970. The murders were Stoeckley's initiation into the group. Stoeckley advised that Dr. MacDonald was the victim of an Army drug frame up. During the late 1960s and early 1970s drugs were flown into United States Army bases from Vietnam in plastic bags concealed in the body cavities of dead GIs . Dr. MacDonald was convicted and is serving three consecutive life sentences for these murders. He lost an appeal which was based on the concealment of evidence by the government during the 1979 trial.

As an outgrowth of the MacDonald investigation Ted Gunderson became involved with a civilian network in investigating (Jewish) satanic cults. He has developed extensive information which establishes that a loose-knit (Jewish) satanic cult/drug network is active in the United States. Members of this network finance their operation through the sale of marijuana, cocaine, heroin, amphetamines and barbiturates, as well as prostitution, pornography, snuff films and other illegal activity. The drugs are normally sold by street gangs. This network kidnaps and sacrifices children and others to Satan. We have information concerning numerous homicides and human sacrifices committed by this group. Some of the victims were working in our mini-civilian task force at the time of their deaths.

We have interviewed numerous adult survivors. The survivors come from different areas of the country, and none have been in contact with or know each other. Each of the survivors I have interviewed furnished me with similar details concerning ceremonies they witnessed in which humans and animals were sacrificed. Often, the victims were infants or young children.

Under torture, the body's production of endorphins increases dramatically, raising the level of Adrenalin and other body chemicals. Occultists torture their victims to death and cannibalize their bodies just before death in order to ingest these chemicals, which they believe gives them power. Similarly, some Satanist eat their victims' brains because they believe the victim's intelligence will thus pass into their own brain.

Members of the (Jewish - although they are not all Jews, most of them are however) cult network are operating child day schools throughout the country. Children from different states who have never met are telling authorities similar stories concerning their experiences in these schools. There has been successful prosecution in North Carolina, Florida, Massachusetts, Nevada and California of pre-school owners and operators. A psychiatrist in Los Angeles interviewed children from eight different day schools. All these children told similar stories about witnessing rituals satanic in nature, as well as extensive sexual child abuse by teachers and others. One adult survivor told me that when she was a young girl, her father made her hold a knife to the chest of a live infant. He then placed his own hand over hers and lunged the knife into the heart of the victim.

The occultists often force preschool children to participate in human sacrifices and then tell them they and their parent or parents will be murdered if the children reveal any secrets or talk about these activities. The psychological effect on the child is that the child believes he or she id guilty of murder. I know of one instance where a Satanist held a gun to a child's head and told her he would shoot her if she didn't shoot another child that was tied to a post. She shot the other child.

Sexual molestation of children during their preschool years is part of the ritual. It is also used to indoctrinate them. Children are indoctrinated between the ages of 2 and 4, when they are at a critical stage of development. These children acquire many of their values while under the supervision of Satanist before being returned to their parents and entering the public school system.

Satanist convince the children that their parents don't love them but that they, the Satanist, do. Even after they leave the day school and enter kindergarten, children's activities are followed by Satanist and continually reminded that they are being watched. When the children enter junior high and high school, the Satanist will attempt to actively recruit them. At this age, youngsters fall easy prey to peer groups who involve them through music, neighbors, drugs, sex, etc.

Mind control and discipline are an important part of Satanism. The application of mind control techniques starts during the child's preschool years in day school and continues through junior high and high school. Games such as Dungeons and Dragons are used to teach the unaware child (Jewish) satanic philosophy.

In the McMartin child day school case in California, more than 500 complaints of sexual molestation were filed with the police before the district attorney decided to prosecute. The D.A. indicted seven defendants. After a grand jury and pretrial, they were all held over for trial.

The D.A. dropped the charges on five of the seven. Virginia McMartin was found not guilty, Raby Buckey was tried twice, with both trials resulting in a hung jury. The children had stated that they were taken into tunnels under the school and molested. Some said they were taken out of the tunnels into the yard of the house next door to the McMartin school, placed in vans, and taken to various places in the community, where they were used for prostitution. Many prominent citizens were identified by the children as having been involved, including politicians, professional athletes and actors.

In May 1990, one of the McMartin victims' parents gained access to the school. She hired an archeologist. He and his associates found the tunnels at the time of the second trial of Ray Buckey, but the district attorney refused to use the evidence in the trial .More than 5000 students attended the McMartin preschool during the 28 years it was in operation (two schools, 1956 to 1984). We know a 34 year old woman who recalls being sexually molested, along with her schoolmates, at the McMartin school during her preschool days, more than 30 years ago.

Many prosecutors are reluctant to prosecute preschool sexual molestation cases because they believe children cannot be competent witnesses. A three-year study by Gail S. Goodman, Ph.D., State University of New York at Buffalo, and Karen Sawitz, Ph.D., UCLA, examined the testimony of children who were actively involved in an event and who interacted with an unfamiliar person. These are laboratory studies involving recall about (1) playing a game (low-stress situation), (2) having blood drawn at a clinic (high-stress situation), and (3) being inoculated (high-stress situation).

The findings included: (1) There were not significant age differences in the children's ability to recall the event, and their recall did not deteriorate over time. The children's reports were 98% accurate. (2) The older children (5 to 6 years) answered more objective questions correctly than the younger ones, (3 to 4 years) and the younger children showed a decline, after a delay, in their ability to answer questions about the actions involved. (3) Children did not make up false stories of abuse even when asked questions that might foster such reports.

It is common for (Jewish) satanic groups to kidnap their victims, usually infants and young children, from hospitals, orphanages, shopping centers and off the streets. We have information that Satanist operate not only child day schools but foster homes as well. This is a source for children who often cannot be traced. It is also a way of obtaining children for ritualistic child molestation and recruiting children into Satanism. We have received information that interment camps are located throughout the U.S. where they hold their victims until they are ready to be sacrificed or sold to foreigners as sex slaves. We have information that the Satanist operate internment camps throughout the United States where they keep their captives. We have been told that some of the camps are on government reservations. We have been told about a landing strip in the Nevada desert where foreign jet airplanes with no tail markings land and take off after buying kidnaped children at auctions.

Another source of baby victims are "breeders," female Satanist whose families have been involved in Satanism for generations. We have interviewed numerous breeders. The Satanist impregnate the breeders and use the babies for sacrifices. Since there is no birth record, there is no missing-person report.

The Satanist also use breeders for prostitution and sexual favors to politicians, law enforcement officers, judges, etc. These officials are then blackmailed and as a result do not enforce laws broken by Satanist and often do not prosecute them. Thus, in some areas, (Jewish) satanic crimes are being overlooked or covered up because Satanist control law enforcement and the judicial system.

We have information that a child kidnaping network is active in the United States that furnishes children to (Jewish) satanic cults for human sacrifices. We recently identified two missing children ages 1 and 3 who, according to our witness, were victims of (Jewish) satanic sacrifice on the West Coast. One of these children was from the East Coast and the other from the Southwest. The child from the Southwest was identified by two witnesses on the West Coast the day after he was kidnaped. Both children were sacrificed in a satanic ceremony.

The Satanist prefer to sacrifice Christian infants and children. The younger the child, the less it has sinned and thus the "purer" it is deemed to be. There is a preference for pregnant women. They kill the mother and cannibalize the fetus.

We have information about four individuals who were informants for U.S. Government intelligence agencies and were involved in the satanic cult/drug network. By using such individuals, satanic cult/drug informants place disinformation in government files, thereby influencing in some instances action taken by government officials. In two cases, the informant worked for the FBI. This may be one of the reasons the FBI refuses to investigate the satanic cult movement in the United States today. I suspect another reason is that the FBI's consultants are providing them with disinformation about satanic, activity, philosophy and beliefs.

"The Christians are always singing about the blood. Let us give them enough of it! Let us cut their throats and drag them over the altar! And let them drown in their own blood! I dream of the day when the last priest is strangled on the guts of the last preacher." The satanic network utilizes specialists for surveillance, photography, contract killings, wiretaps and other techniques in its efforts to stay continuously aware of the activities of its adversaries. In 1984, I discovered that my telephones were tapped. I sued GTE and collected an out-of-court settlement.

Although there are numerous books available on Satanism, most of the teachings are passed orally from one generation to the next. During a trip to Washington, D.C., in June 1987, I was identified at a church service as a visitor to that city. The pastor informed the congregation that I was attempting to alert Congress to the satanic cult missing children problem in this country. After the service, a mother and her 15 year old daughter, a student at a local high school, advised me the daughter had been approached by a classmate the previous week and asked to join a satanic cult. The classmate described herself as a witch and stated that a recent meeting of Satanist in Washington, D.C., was attended by hundreds of people from all over the U.S. I have heard of other such meetings involving Satanist from other sections of the country.

Several years ago I visited an abandoned satanic ceremony site, located on the side of a mountain in Southern California. The site is approximately 250 by 80 feet in size and can only be seen from the air. The house on the property had burned down shortly after the McMartin preschool scandal made the headlines and it became public knowledge the McMartin children said that they had been taken to the mountains in an airplane.

The children had also told authorities they witnessed infant sacrifices. I was reminded of this when I saw a concrete bunker approximately 20' x 20' in size. A source once active in the satanic movement told me that this type of structure was where Satanist keep their kidnaped victims until they sacrificed them. Also at that site I saw two satanic altars and a small room with steel hooks embedded in the concrete walls. My source said this was probably a torture room.

We have information that police officers, prosecutors, morticians, ministers, teachers, doctors, lawyers and others of all ages, in all walks of life, are practicing Satanist. Many of these individuals lead double lives. To some they appear as leading citizens of the community, and to their fellow cult members they are dedicated evil worshipers.

We have been told that a superintendent of schools in California is a Satanist. Michael Acquino, head of the Church of Set in San Francisco was a lieutenant colonel in the Army Reserves in charge of records for all Army Reserve personnel.

Acquino has top secret clearance and lectures at Fort Bragg, N.C. as well as other Army bases. He reportedly is presently involved in mind control experiments at the University of Arizona. He was twice under investigation for ritualistic sexual child abuse at the Presidio in San Francisco. No charges were ever filed against him. An adult survivor once told me the U.S. Army is Satan's army. She made this statement because of the numerous Satanist in the Army. Her father was in the Army at the time. There have been ritualistic child sexual molestation cases at West Point as well as the Presidio in San Francisco.

A Boise, Idaho police officer believes 50,000 to 60,000 Americans who disappear each year are victims of human sacrifices by satanic cults. The bodies of some victims are buried but most are cremated so there is no body and no evidence. I know of an occult supply store in Los Angeles that sells portable crematories. Reliable sources estimate there are more than three million active Satanist in the United States. The FBI reports the number of automobiles stolen in the United States each year, but they do not keep a record of the number of persons who disappear. It is unbelievable that there is more concern for automobiles than for missing persons. Some estimate the number of missing persons as high as 1.8 million per year. Only about half are believed to be located and returned within a year. I have alerted FBI, the U.S. Department of Justice and members of Congress to this and suggested that these matters be investigated by the federal government. My requests have been ignored.

Mr. Ken Lanning, Superior in Charge of the FBI Behavioral Science Unit, Quantico, Virginia, states that since there are no bodies, there are no human sacrifices. He claims Satanism is a religion which is protected by the First Amendment of the U.S. Constitution. He has publicly stated there are more crimes in the name of Christianity than there are committed in the name of Satan.

Many local law enforcement agencies recognize this problem and are actively investigating. However, local law enforcement is not equipped to coordinate this at a national level. A national clearing house is needed, as well as training and seminars. The FBI already received monthly crime statistics from every law enforcement agency in the country. It would be a simple matter for the local law enforcement agencies to add a column to their report for missing children.

"Prosecution of child molestation cases is being derailed around the country because young victims are lacing their testimony with macabre tales of satanic rites, authorities say...But investigators are curious about similarities they're hearing in such testimony form youngsters in unrelated and geographically separate cases. 'The main thin in the stories I've heard is the great consistency in the types of things the kids were reporting - all across the country the descriptions were very similar.' Gallant said, 'In the last three years there have been about 60 to 70 solid cases...ones where investigations were actively pursued.'...

"An 11-year-old Pico Rivers boy, who prompted the arrest of neighbors after he accused them of molesting him, startled officials with claims the neighbors forced him to participate in ritual killing. Charges of kidnaping, conspiracy, false imprisonment and sexual assault of several neighborhood children were dropped before trial when another child witness recanted testimony and physical evidence was inconclusive. 'They always said nobody would believe us if we told,' said the 11-year-old...A professed occultist who agreed to be interviewed because he said he was a victim of such abuse and opposes it, confirmed the existence of satanic practices recounted by children. 'Those who worship evil are trying to appease or arise a spirit or deity, and some believe children are the key to doing this.' said Damion Jade Blood VII, an Australian living in New Jersey. 'I can certainly explain what kids are saying as being part of some occult religions. Outsiders won't believe this stuff, and that's something insides count on. Our whole lives are covert operations.'"

And:

"...Says Sandi: 'Too often I hear seasoned police officers say it simply cannot be true, that some kid must have made up the whole thing, that this just does not happen in a civilized world.' 'That is precisely what Satanist count on. They depend on disbelief or fear and ignorance.' The most conservative estimates place the number of devil worshipers in America at more than four million. A report by the Adam Walsh Center, the nation's leading investigative agency into ritual abuses, says that last year some 10,000 pre-teen American children were involved in crimes which included sacrificing animals and other demonic cult activities. The center says last year there were 200 Ritual Murder in the U.S. Says Sandi: 'Just look at my case files. Wizards, witches, Satanist, sorcerers and voodooists have come out of the closet and are on the march.'"

An Associated Press release:

"Last year, a psychologist testifying in a 16-year-old boy's trial said the boy admitted praying to Satan for guidance before shooting his father nine times 'because he knew God would not help him.' A Laguna Hills youth was sentenced to 25 years to life in prison for sneaking up behind his father and shooting him in the back of the head. A subsequent search of the boy's bedroom turned up pentagrams and hexagrams (a Star of David), satanic drawings and a pact he had made with Satan and signed in blood. Alleged 'Night Stalker' defendant Richard Ramirez, accused of murdering 15 people and assaulting 17 others, has a pentagram, a five-pointed star associated with Satanism, tattooed on the palm of his hand. 'Satanism usually isn't a motive in murder, rather murder is a symptom of Satanism,' said Dick Fredrickdson, an Orange Country deputy attorney..."

From Boston we find:

"South Shore police are considering charges against a group of alleged devil worshipers after the discovery of their 'church' inside an abandoned munitions bunker buried deep in the woods at Wompatuck State Park in Hingham. The bizarre find was made by Cohasset and state environmental police last week when officers tumbled upon a dozen satanic worshipers dressed in black cloaks who were seen leaving the bunker. Police confiscated numerous swords, machetes and knives, an animal skull and a silver chalice, according to John Comeau of the state Department of Natural Resources...'The whole thing is strange to me...It's kind of bizarre,' Comeau said yesterday as he sifted through items seized from the group. 'I think this group was really into it.'"

The Record Searchlight stated:

"A reward of $10,000 is offered for the arrest and conviction of a man who allegedly abducted a Red Bluff attorney at gunpoint in a child custody case that may be linked to Satanism and ritualistic abuse.

"'That's the only motive we can see,' Red Bluff police Detective Ted Wiley said today of the February 2 kidnaping of Cynthia Angeil, 32...The man told Ms. Angell that she was investigating something that she shouldn't and showed her a photograph of a baby whose skin had been partially removed, Wiley said. 'It looked like it could have been an autopsy photo, but the man said it was a child who had been killed during a Satanic ritual,' Ms. Angell told police..."

Following is Children's Allegations of Abuse Warrant Examination of Occult Theology:

"Preschool children in numerous parts of the country have made bizarre and unusual statements concerning what they allegedly have experienced. As allegations of child abuse in day care centers emerged, it was clear to me that the bizarre elements the children described possibly were connected to the occult. In 1979 I was involved in a child custody case. Due to the unusual circumstances surrounding this case. I developed an interest and concern involving the occult. As a result, I began a file on occult practices and beliefs.

"This article addresses those who attempt to discredit the children by stating publicly that the bizarre elements in the children's statements lack credibility. The following information was obtained by researching the occult and comparing that research to statements made by the children.

"Children in almost all of the cases where ritual abuse is suspected stated that the adults involved undressed, the children and while of them were nude, danced in circles. Certainly this allegation is one of the more innocent in light of other allegations made by the children.

"However, documentation for adults and children dancing together in the nude is available. For example there is a photograph published in an occult book giving the explanation that what can be seen in the photograph represents a dance and spell. In this photograph it is clear there are six adults and one child. At least three of the adults appear to be female. All are nude and all are dancing in a circle Children in several cases made the allegation that they were sexually abused with sticks while being forced to take part in what appears to be some sort of ritual. When the children were asked what kind of sticks were used, the majority of the children responded that the sticks were the kind that come off of trees.

"The children are clear in their descriptions. They are not describing a kite stick or a yard stick or any kind of finished wood, but rather the type of stick that would resemble a twig or small branch that is left in its natural state. In occult practice, the practitioner who is preparing a magic circle for ritual magic would have a piece of equipment called a wand or rod. The wand or rod cut from a tree is left in a natural state and is considered to have supreme magical power. It is also considered to be a phallic symbol. Several children in one case stated that they were sexually abused by a perpetrator who had a blue mark on his genitals. Another independent group of children stated that the perpetrator who sexually abused them had a red mask on his genitals.

"A Witches Mark (sometimes referred to as the Devil's Mark) can be either red or blue in color. This mark is placed on the body of the practitioner, in an area not usually seen, such as under the arm or on the genitals.

"In some of the other cases the children expressed a fear of the power they believed was acquired through occultic practice. One of these cases involved a group of children from the same family. These children felt that they were being spiritually threatened and asked for something to put in their rooms that would protect them. Their mother consulted with someone who had some knowledge of occult theology. The recommendation was to give the children some salt to sprinkle around the room. The mother felt the children would respond better to glitter, so she offered them a choice between gold glitter and table salt to throw around their rooms. The children chose the salt. They took the salt and carefully sprinkled it around their rooms. The children appeared to have absolute confidence that the salt would keep them safe.

"Documentation for the use of salt is available in many of the books written on the occult. It can be purchased in stores that specialize in selling occult paraphernalia. The purpose of salt is purification. It is also an occult belief that salt can be used to control devils by keeping them away from a person or an area.

"In yet another case a parent found an unusual piece of fabric tied in intricate knots in her home. When she asked her child if she knew what it was the child became extremely upset and she insisted that it had to be untied immediately. She became even more upset when she experienced difficulty untying the knots. Documentation for a Witch's Ladder can be found in several books written on the occult. The description given for a Witch's Ladder is a piece of fabric tied in knots and hidden. If the person is intended for does not find the Witch's Ladder and untie it, the occult belief is that the person will die.

"Not only do the children seem to demonstrate a belief in the more sinister side of occult theology and appear to have some understanding of the purpose of some of the occult paraphernalia, but they also appear to be familiar with some of the occult symbolism. The children draw the well known symbols of the upside down cross and the numbers 666, but they also draw symbols a more sophisticated nature. Children from many independent cases have displayed some knowledge of the symbols described in the Lemegeton, or the Lesser Key of Solomon as well as those used by Eliphas Levi, a famous Jewish occult practitioner who lived and wrote many books on the occult in the early to mid 1800s. "In one particular case the children consistently draw an equal armed cross and are clear that this particular cross was a symbol used by the adults during rituals in their case. The equal armed cross of the occult represents the four elements and cardinal points. Research further reveals that this cross is also used in ritual magic. In another independent case, the children consistently draw the shape of a 'T.' They insist that the 'T' is a cross. This 'T' shape is a pre-Christian cross. The children in this particular case also are adept at drawing runes. Runes are known to be used in the occult and date back to the Nordic deities.

"In several other cases the children appear to have been exposed to the Nazi belief system, or at least the occultic side of the Nazi beliefs. These children talk of a master race and are familiar with some of the Nazi symbols.

"Adolph Hitler was closely associated with the occultic. Thule Society, and filled many of his key positions with Thule Society members. The belief of the Thule Society is to establish a super race of men and to eliminate inferior races. The Thule Society was linked to the Brotherhood of the Golden Dawn in England. Madame Blvatsky and Aleister Crowley. The symbol that best reflects Nazi beliefs is their own swastika. The Nazi swastika, chosen by Adolph Hitler, is a left handed swastika, which usually represents darkness, black magic and destruction.

"One of the frequent allegations made by the children in the majority of cases concerns the use of human feces, urine and blood. The children allege that feces, urine and blood have been smeared on their bodies and that they have been forced to eat and drink all three body products.

"The use of feces, urine and blood is well documented in most occult books. All three body products are used in various recipes for any number of reasons. The purpose of using these body products is the occult belief that feces, urine and blood retain the power and energy of the person they came form, which is then transferred to the person who consumes the product.

"Arthur Lyons, who has authored books on the occult and has appeared on radio and television discussing the subject, writes that one way to celebrate a black mass is to use water, human urine or menstrual blood and the host or communion wafer offered during the black mass is to be made of human feces. During the service the host is either eaten or smeared on the face. The children talk of experiencing both aspects of this ritual.

"Children in many independent cases where ritual abuse is suspected have stated that they have witnessed the cooking of babies. If this allegation were true, what would be the purpose for cooking a baby? Researching books on the occult, I discovered a recipe for Flying Ointment. This ointment likely produces the sensation of flight. Flying Ointment is made up of various substances, some of which are hallucinogenic (deadly nightshade, henbane, aconite & Belladonna) and then blended with an oil to be rubbed into the practitioner's skin.

"One oil is suggested in the traditional recipe is baby fat. To my knowledge the only certain way to obtain baby fat is to cook a baby. Another element the children have talked about is cannibalism. A reference to cannibalism can be found in the writings of Arthur Lyons. Lyons describes a lecture held at the home of Anton LaVey, founder of the Church of Satan. The subject of this lecture was cannibalism. Mr. Lyons states that a human leg was brought to the home of Anton LaVey and, after being basted in Triple Sec, was eaten by several people in the group attending the lecture. The person who provided this tasty morsel was, according to Lyons, a physician at East San Francisco Bay Hospital who was also a member of the Church of Satan.

"While Lyons offers no explanation for the practice of cannibalism in his writings, an explanation can be found in the writings of other authors on the occult.

"Many children allege they have witnessed the killing of other children or babies during what appears to be a ritual. There is ample documentation in many occult books about the need for doing this to acquire the things that a baby's body would supply to accomplish a particular goal. Flying Ointment is only one of many goals.

"In 1667 the Marquise de Montespan became interested in Louis XIV of France. In an attempt to become his mistress, de Montespan was responsible for at least two murders. The victims of these murders were children. The children had their throats cut during separate occult rituals. Their blood was sued in potions to insure that de Montespan would not be replaced in the King's affections. One of the more interesting stories I have read was written by Arthur Lyons. Lyons wrote that he had attended a meeting conducted by a man who claimed he was a Satanist. As Lyons describes what takes place at the meeting, he also gives chilling description of this man's altar. The altar was acutely some sort of tank filled with formaldehyde where a dead baby was kept. Lyons describes a male child with horns attached to his body. Lyons further states the child was probably stillborn.

"Lyons may be an astute man, but I question his ability to make a determination concerning the cause of this childs death. One can only hope Lyons' assumption of a still born birth is correct. The question that must be asked is, did Mr. Lyons notify law enforcement? The foregoing information is not conclusive proof of infant murder by a Satanist. However, it is my opinion that it certainly raises the point that it is possible in today's world that a person could murder a child for a religious belief or need, and that this type of thinking was not necessarily left behind in the historical world of the occult.

"The foregoing information does however, point to one undeniable fact; there are people today who will use the body of a dead baby for occultic purposes. Children in numerous cases across the country have described what appear to be several different rituals that require the use of both human and/or animal bones.

"On October 14, 1986, the Orange County Register, a large, well respected newspaper in Southern California, published an interview with Ruth Ann Anderson, an occult practitioner. In this interview, Ms. Anderson explains that the bones she uses for her rituals during the full moon are a female pelvic bone, bird skull and the vertebra of a small animal. Ms. Anderson states that these bones represent 'a connection to the cycle of life and death.' This interview lends possible explanation to what the children describe, but it also realizes the question, 'How did Ms. Anderson acquire a female pelvic bone?'

"Ceremonial swords and knives, body painting, masks, human body parts, human and animal sacrifice are just a few of the topics that I discovered during the course of my research which are documentable as essential to various occultic rituals. When confronted with statements made by those who choose not to believe that occult practices involving black magic, black witchcraft, Satanism or voodoo presently exist and that the only validation that is available for these practices is historical documentation, I would ask one question, 'At what point in time did these types of occultic practices stop?'

"Some people stated that they believe the children were exposed to occult beliefs through Saturday morning cartoons or fairy tales such as Hansel and Gretel. To my knowledge, there are no fairy tales that teach the kinds of occultic beliefs of which these children have knowledge. Some of the people who have the Saturday morning cartoon theory also put forth the theory that the children were brain washed by their therapists. My repose to that is the children were disclosing to their parents prior to being taken to a therapist. What I find unbelievable is that the people who disbelieve are sometimes our best witnesses. Arthur Lyons claims to be a staunch disbeliever and yet he is an eye witness to a man who used a dead baby for an occultic purpose, and gives an account of a lecture on cannibalism where a human leg was eaten. If the children's statements could not be validated in any way, a reasonable person would have to disregard what they were saying. But to disregard their allegations without investigating is unreasonable.

"It has never been my intent to prove or disprove the allegations made by these children. However, to completely disregard the children's statements or to label them as fantasy or lies is simplistic and does not give ample explanation as to how these children acquired the knowledge they possess in terms of occult beliefs."

Missing: 100,000 Children A Year: The figures are estimates, but the few known facts are appalling; thousands are murdered annually; their blood drained in many cases, and shipped all over the world for Murder Rituals and the number is rising and no one is keeping an accurate count. Why? Because of the political, economic, and media control of the most powerful group in the world. "About 8:30 a.m. on January 7, 1980, Katheleen Mancil drove her daughter Marian Batson to school in Inverness, Florida. 'See you tonight,' Kathleen called as the petite, blue-eyed 16-year-old stepped from the car. But she did not see Marian that night. Or the next. Or the next. No one remembers seeing Marian after she left her mother's car. The day after her disappearance, her purse was found in a trash can about 25 miles form the school. She had joined the swelling ranks of children simply labeled missing.

"Sheila and Katherine Lyon, ages 13 and 11, journeyed to a suburban shopping center on March 25, 1975, and were never seen again. In early October 1980, two-year-old Brandy Barlow vanished from her front yard. The list goes on.

"May 25, 1979, Etan walked alone for the first time to his Manhattan school-bus stop and has not been seen since. Methodical searches with bloodhounds, helicopters, psychics, and phalanxes of police have failed to turn up any clues.

"These are not isolated cases. Everyone close to the missing-child problem agrees that it is a large one - and growing. Statistics, however, are tough to come by. Boundaries between runaways, parental kidnap victims and children stolen by strangers tend to blur. The best estimates are that about a million American youngsters leave home each year, with 90 percent returning in two weeks. Approximately 100,000 children are thus unaccounted for.

"Add another 25,000 to 100,000 stolen by divorced or separated parents, and the total becomes significant. 'Kids who just disappear present a big problem that people had better start opening their eyes to,' says Det. Sgt. Dick Ruffino of the Bergn County, New Jersey, Sheriff's Office. Yet no single U.S. agency concerns itself exclusively with missing children on a national scale. Automobiles, handguns and silverware can be registered, traced and recovered more easily than children. 'Our priorities are mixed up,' says Ken Wooden, director of the National Coalition for Children's justice. 'If someone steals a car, he can be traced and caught because we have a computer system for tracing stolen cars. But children apparently aren't that important to us.' Each missing-child case has its own poignant drama and irony. In July 1976, 12-year-old Dee Scofield disappeared while running an errand at a Florida shopping center. Two days later, a classmate reportedly saw Dee looking out a van window, desperately forming the word 'help' over and over with her lips. Dee Scofield has never been found. On October 18, 1981, Jimmy Rogers, 14, left his Hanson, Mass., home for a friend's house. He may have hitched a ride. He has not been seen or heard from since.

"'Child snatching, kidnaping and the ugly things that happen to these kids are so horrendous that people refuse to deal with them,' explains Stan Patz, father of missing Ethan. 'Trying to handle cases like ours on a local level is a tremendous impediment. We need a centralized, national clearinghouse with information about which children are missing and how they can be identified.'

"But most cases fall to local police, against whom some parents of missing children raise a litany of complaints. Because so many children do run away from home, police label most missing children runaways. And unless the child is very young or evidence of foul play exists, police commonly will not act on a missing-child report for 24 hours. The reason: sheer work volume. A surfaced of violent crimes; most with injured victims and plenty of evidence, takes priority over the 'maybe' crime of a missing youngster.

"The heart-rending tragedy, of course, occurs when the child is not a runaway and could possibly have been helped if immediate action had been taken. On the morning after Christmas 1974, 13-year-old Janna Hanson went to a friend's house. A short time later, Doreen Hanson drove by to pick up her daughter; Janna wasn't there. Doreen immediately went to the police, but they wouldn't search for 24 hours. When police did finally begin an investigation, it was too late. Janna's body was found after several months, and evidence indicated she had been murdered on December 26.

"Parents also complain bitterly about the FBI's refusal to help find missing children. The FBI becomes involved in a missing-child case only when there's proof of a kidnaping; such as a ransom note, or evidence that the child was taken across state lines. 'The first-time disappearance of a minor should be prima facie evidence that a kidnaping has taken place,' says John Clinkscales, whose son Kyle disappeared six years ago. 'The FBI could then become immediately involved, and there might be a chance of finding some of these children. We need help.'

"And answers. Parents always ask the inevitable: Why? Why would someone steal a child? Why my child? There are many answered, yet no answers. A million couples a year divorce in the United States, and many of these cases result in child snatchings. For love, hate, spite or revenge, one parent steals a child from the other.

"In December 1974, Gloria Yerkovich said goodby to her four-year-old Joanna as the girl left to spend the weekend with her father. She didn't want to go, but a court order had said she must. Joanna never returned. The separation that was to last a weekend has stretched to 7½ years. Despicable as parental kidnaping is, these children may be more fortunate than others. At least there's a chance they will go to school, grow up and lead a more or less normal life. When a stranger steals a child, anything can happen. Parents of missing children hope that their child will end up in a loving, caring family, perhaps through black-market adoption. The cruel truth is that a missing child stands a fair chance of being murdered. Each year an estimated 2500 children in the United States disappear and later are found murdered (with their blood drained, in an apparent Ritual Murder case). While the abduction and murder of a child is a senseless, psychotic act, many children are used for much more calculated reasons. Says Ken Wooden. 'Kids are constantly being sought for the lucrative child-prostitution business. Most police departments and public officials aren't doing anything about it.' If fear about what may be happening to a missing child is the parents' primary emotion, frustration is the second. Often, little more is done once local police exhaust all leads. Teleprinted missing-child reports from one city do not carry a high priority in another. Verbal descriptions alone are often useless."

March 19, 1982: Has anyone seen Kevin Collins? Kevin is 10 years old and 4 feet y inches tall, with brown hair, green eyes and a cheerful disposition. When he vanished without a trace after basketball practice at St. Agnes School in San Francisco on February 10, the assumption was that he had been abducted.

September 5, 1982: John David Gosch, vanished from his paper route on the morning of September 5, 1982, in Des Moines, Iowa.

July 27, 1981: Adam Walsh, six disappeared from a Sears store in Hollywood, Florida on July 27, 1981; two weeks later his severed head was found in a canal 100 miles away.

May 5, 1982: Two-and-a-half-year-old Russel Mort disappeared on May 5, 1982, some time between 12:20 p.m., when his mother sent him to play outside their trailer in a Wheatfild, N.Y., mobile-homes court.

Ritual Murder is still going on today. There is no doubt about it, and the state and federal government does nothing because most, if not all, the highest officials in the State and Federal Governments, as well as Congress, the Courts are up to their neck in this terrible crime against humanity. But nothing is done because of the economic, political, and absolute control of the national media by the Jews. Following are some more recent cases.

Robbing The Innocents: "The little girl didn't like garbage, which is why her mother doesn't believe the story of her death. Andrea Parsons of Port Salerno, Florida, disappeared on her way home from the corner store with some candy. Claude Davis, a road worker living across the street from the Parsons home, claimed that he saw her being forced into a car by four Hispanic men. Then last month he changed his story: Andrea had been helping him look for aluminum cans in a Dumpster. She fell, hit her head and died, he said. Yet no body has turned up, and Andrea's mother Linda doesn't believe Davis: 'Andrea would rather be founded than take out the trash.' Linda and the local authorities think somebody made away with her daughter; and with her life's joy. 'It's like we're stuck in a vacuum, with no beginning and no ending,' she says.

"If that state of limbo seems grimly familiar, it is because as winter falls, the country seems seized by a spate of child abductions. The FBI is investigating nine cases of kidnaping in which homicide is known or suspected. A stalker haunting the Los Angeles suburb of Van Nuys raped a girl and fondled about 20 other schoolchildren. In St. Louis, Missouri, two young girls fell prey to a kidnapper-killer, and police have just arrested a suspect in the would-be abduction of a third. The second girl, Cassidy Senter, 10, was the object of a massive helicopter-and-roadblock search. Her body was found in an alley, her head beaten, several fingers missing, her pants pulled down.

"The public reaction has been outrage. In St. Louis callers swamped radio talk shows demanding the death penalty and, in one case, disembowelment for the killer. At the Adam Walsh Center, a missing-children organization in West Palm Beach, Florida, calls for advice are up 50%. Its director, Nancy McBride, echoes a popular sentiment: 'Don't let your children go anywhere alone. Our society is breaking down, and you can't expect kids to watch themselves anymore.'

"Social scientists, however, advise against hysteria. 'while this kind of incident is every parent's worst nightmare, like most nightmares it's not likely to happen,' says Steven Nagler (of course he would say something like this, because he is a Jew and damn well knows what is happening to most of the murdered children - that they are being used in a Jewish Ritual Murder orgy) of the Yale Child Studies Center. Adds Ernie Allen, president of the National Center for Missing and Exploited Children (NCMEC): 'There are going to be outrageous acts that even the most cautious of families will not be able to prevent.'

"The specialists stress two things: there is little protection against kidnapper-murderers, but fortunately thee are few of them. The vast majority (several hundred thousand a year) of child snatchings are perpetrated by family members in custody disputes. According to the well-respected 1990 Justice Department report National Incidence Studies on Missing, Abducted and Thrown-Away Children in America, far fewer; 3200 to 4600 minors (see the lies told about the number of murdered and tortured children) a year, are seized by strangers. Most victims are teenagers; contrary to media coverage, a disproportionate number are black or Hispanic. Only 300 of the abductions are classic kidnaping involving overnight captivity, transport of more than 50 miles, and ransom or murder. The number of kidnap-murders has fluctuated between 50 and 150 a year for at least 17 years. Allen estimates that 1993 will be on the low end."

Members of Satanic Cult 'Gave Children Away': Tallahassee, Florida (UPI). "Police said six filthy and confused young children, taken from two men charged with child abuse, had been given away by their parents says part of a satanic cult ritual member.

"Authorities in Tallahassee and Washington were trying today to learn the identities of the six children, locate their parents and learn more about an unidentified 'satanic cult' apparently based in Washington.

"Meanwhile, two men who identified themselves as Michael Houlihan and Doug Ammerman; names police believe are phony, were being held in lieu of $100,000 bond on child abuse charges. The men were arrested in a city park Wednesday after someone called police about two well-dressed men in a blue van watching over six 'filthy' children.

"'It is our belief these kids were not kidnaped, but that their parents gave them away because one of the rites of passage into this satanic organization is that you have to give up your rights to your children, and that the leaders of this organization can do what they want to with your children,' police spokesman Scott Hung said Friday. 'I believe what you're going to find when this all shakes down is that the kids' parents belong to this organization.' Until we can figure out where everything is, we can't say a whole lot,' said Walt Ferguson, a police spokesman in Washington.'

"The Washington Post reported today that the U.S. Customs Service is helping with the investigation and that pictures found at a Washington, D.C., warehouse linked to the group include those of children engaged in what appeared to be 'cult rituals.' The newspaper said; 'the group was known as The Finders and was made up of about 40 people who lived in the District of Columbia and a farm in rural Virginia, the remains of a popular 1960s hippie refuge that evolved into a Satanist society.' Hunt said a 6-year-old girl in the group showed signs of sexual abuse. The children; four boys and two girls ranging in age from 2 to 6, were put in state custody."

The story does not end here, it will continue until Christian Americans become enraged and act to stop these terrible crimes. However, most non-Jews who aid the Jews in committing ritual murders, covering up for them in police departments, on newspapers and in government offices, are not so squeamish. It has been estimated that at least one-third of all officeholders in the United States are well aware of the prevalence of Jewish ritual murder of children, and that their continuing to hold office depends on aiding and abetting the Jews in the practice of these crimes.

During a conversation with Father Bulger in 1956, he related that he had been working all his life on a book which was to be the definitive work on Jewish ritual murder. Father Bulger furnished much of the information contained herein. However his superiors had forbidden him to have his own book published. In former years, most of the information about this type of crime had been published in Catholic encyclopedias and official parochial works, but further writings on the subject of Jewish ritual murder had been banned because of Jewish pressure on the Vatican.

Father Bulger said that according to his estimates, six million gentile children had been done to death in the ritual manner by Jews since the crucifixion of Christ. These six million victims have not only gone unavenged, but each one of them, deserving to be elevated to sainthood for their sufferings at the hands of the Jews, has died without gentile society making the slightest effort to protect other children from becoming victims in the same manner.

Father James E. Bulger said,

"The blood lust of the Jews and their hatred of Jesus Christ are combined in this horrible ceremony."

Not only have millions innocent souls been done to death in ritual murder by the Jews, but each of us must ask himself, What kind of Christian, what kind of human being, am I, if I do nothing to protect children from such horrible sacrifice in a supposedly Christian and modern society?

Allusions To Blood Libel Made By Prominent Italian Newspaper: Rome, June 20 (JTA)--A newspaper article that appeared to link the unsolved murder of an Italian child last year with ancient blood libel slander against the Jews has prompted concern among Italian Jewish leaders.

The article, which appeared May 30 in a provincial edition of the Rome daily Il Messaggero, drew parallels between the murder of 4-year-old Simone Allegretti, near the central Italian town of Foligno, and two ritual murder cases in 15th-century Italy.

The article theorized that Simone's murderer was a mentally unbalanced person who, knowing the ritual murder stories, may have committed a sort of copycat crime.

But, as Tullia Zevi, the president of the Italian Union of Jewish Communities, pointed out in a June 8 letter to the editor of Il Messaggero, the article's conclusions were so ambiguous that they could be "potentially dangerous."

The Messaggero article was headlined: "From History, Chilling Similarities with the Murder of Simone." A subhead read: "Monster of Foligno, the Hypothesis of Ritual Murder." The article mentioned the 15th-century cases of Simon of Trent, in northern Italy, and Antonuccio of Bevagna, a town near Foligno, in Umbria. "The first (victim), later beatified, was kidnaped the evening of Good Friday and died drained of blood during a macabre rite," the article declared. "The other, instead, is said to have been seized and wounded," the newspaper said.

The blood libel, or accusation that Jews murdered Christian children and drained their blood for use in ritual, particularly in making matzot for Passover, dates back to medieval times and has been one of the most persistent and irrational anti-Semitic superstitions over the centuries. The accusations have sparked mass persecutions, anti-Semitic hysteria and other horrors, down into this century. Perhaps for this reason, the Jewish community here has been quick to respond to any apparent attempt to revive or lend credence to this superstition.

The Messaggero article, by Gilberto Scalabrini, described in detail the story of Simon of Trent, a 2-year-old who was found horribly murdered on Easter Sunday 1475. "How was Simon of Trent killed? To reread this story gives one goose pimples, because the details have a terrible resemblance to the fate of the little boy from (Foligno)," he wrote. But while he noted the "popular superstition of the time" and described the Jews who were executed for the murder as "presumed criminals," he went on to gave a blow-by-blow description of the crime, citing "documents" detailing how the Jews of Trent, supposedly in the synagogue itself, carried out the murder.

He then quotes a Jewish historian as recounting the case of Antonuccio of Bevagna, in 1485, in which a child accused a family of local Jewish bankers of kidnaping him and trying to drain his blood. That story, however, appeared to have been linked to attempts at the time to close down the Jewish bank. The case was dismissed. "Surely they do not have any precise analogy to the murder of Simone Allegretti," Scalabrini wrote. "But 'a sick mind" could have read them and codified them in order to commit a ritual murder. "The blood of Simone, in fact, was never found, even though he lost about 3 liters," the reporter wrote.

Kielce's pogrom: The last blood libel in Poland: Today marks the 50th anniversary of the infamous pogrom in the Polish city of Kielce. The pogrom, in which thousands of ordinary people took to the streets and massacred their neighbors on the charge that the latter were guilty of ritual murder, was a result of a blood-libel accusation against the Jews. The pogrom's anniversary is by and large ignored in Poland. Ritual murder charges against Jews are a frequent occurrence in Polish history. The first anti-Jewish pogrom caused by ritual murder accusations after Poland's liberation from the Nazis occurred in August 1945. Leaflets on the streets of Cracow proclaimed: "The Jews are our eternal enemies. They kill our children in their synagogues."

Responding to such propaganda, a Polish mob attacked the synagogue on Miodowa Street during the Shabbat service. The synagogue was set on fire and the Torah scrolls desecrated. The riots spread to Sosnowiec and Lublin. The number of victims is not known as the riots were never officially reported.

But the Kielce pogrom was the worst consequence of blood-libel charges. A nine-year-old Christian boy, Henryk Blaszczyk, the son of a local laborer, disappeared from home. For two days he stayed with relatives in a nearby village, but when the boy came back and was asked where he had been, he said that he was kidnaped by Jews and kept in a cellar where he saw 15 other Christian children already murdered. It was, he said, at the house on 7 Planty Street.

Among the occupants of this house was the Kielce Jewish Committee, a group of young Jews who were getting ready to leave Poland for Palestine, survivors of the Nazi camps and some returnees from the Soviet Union.

As soon as the story became known among the local population, crowds began to gather around the building. Before the police had time to consider what action to take, the crowd had grown to several thousand. In a wild fury some broke into the building and any Jew they were able to drag outside was beaten or trampled to death. Some of the victims were thrown out of the windows.

A unit of the internal security forces sent to the scene of the pogrom joined the killers. The attackers received further assistance from a group of miners.

The carnage was only stopped late in the afternoon when a large army unit arrived from Warsaw. But even when the wounded were being taken to hospital, the open wagons in which they were transported became the target for stone-throwers. According to some estimates, half the Kielce population of 50,000 took part in this, a pogrom reminiscent of the Dark Ages.

While the carnage was taking place on Planty Street, other parts of the town and its surroundings were the scene of more murders. Jewish passengers on trains arriving at Kielce were murdered. Altogether the pogrom resulted in 42 deaths and more than 80 injured.

Representatives of the government, the Central Jewish Committee, and the foreign press were present at the funerals. While the caskets with the bodies of the victims were lowered into the ground, a Polish professor named Gorecki expressed his sorrow. After beating his breast several times he cried out: "Polish Christians, our hands are stained with the blood of innocent Jews. We are all responsible for this crime. Never, never must we forget. The burden of this crime will weigh forever on our conscience."

The Catholic Church officially refrained from commenting. A letter read in churches after the pogrom failed to condemn the violence, but rather obscured the issue of Polish antisemitism. The archbishop of Kielce refused to condemn the pogrom. And the archbishop of Lublin, who later became a cardinal, had this to say on blood libels: "During the trial of Beilis [in Tsarist Russia] many Jewish scriptures were submitted to deny the practice of using Christian blood for ritual purposes, but there was no proof that it wasn't practiced."

An exception was the archbishop of Chestochowa, who had the courage to condemn not only the violence but the accusations of ritual murder. It was only in 1981 that an article in Tygodnik Solidarnosci by Prof. Krystyna Kersten broke the silence on the Kielce pogrom. Further investigation to find out who was behind the pogrom was undertaken by Jerzy Slawomir in 1986.

In 1990, Gazeta Wyborcza a leading Warsaw daily published an extensive analysis of the events in Kielce entitled "Kill a Jew." Since then, the anniversary of the Kielce pogrom has received only a passing mention in the Polish press. What is significant about all the published material in Poland regarding the pogrom is the variety of theories on the identity of the instigators. Among the suspects are the Communists, the Polish underground, the Polish government in exile, the Zionists and finally the Jews themselves.

The former head of the province of Wislicz said in 1986:

"Today I would like to forget about [the pogrom], but if you insist on going back 40 years...I can consider that the Jews themselves are partly responsible."

Not one Polish historian has investigated the antisemitism that caused the pogrom. Until recently, any public admission of Poland's guilt was met by a hostile reaction from those Poles who considered such admissions as denigrating the honor of the Polish nation.

In 1990, on the 44th anniversary of the pogrom, a commemorative plaque for the victims of the pogrom was unveiled on the initiative of then- president Lech Walesa. On the day prior to the unveiling, the victims' graves in the Kielce cemetery were desecrated, and during the night the plaque was defaced. There were also numerous, albeit feeble, attempts by some Polish personalities and by members of the Catholic clergy to express regret for past behavior. And the Catholic Church, which historically has been responsible for so much Polish antisemitism, has been quite active in trying to change the attitudes of the Polish masses toward Jews.

A letter of the Polish Episcopate, read in all Polish churches on January 21, 1981, contained expressions of regret "for all acts of antisemitism which have taken place on Polish soil at any time and by anyone." The letter also begs for forgiveness for the Church's position during the Nazi occupation of Poland.

Baby-smuggling accusation causes blood libel to surface: The blood-libel myth surfaced in Romania after police there held an Israeli and three Romanians accused of smuggling babies to Moldova and Israel, police said last week. A Romanian police spokesman identified the Israeli citizen as Mahmud Asadi, a Palestinian who converted to Judaism and claims to have been a personal secretary to slain Israeli Prime Minister Yitzhak Rabin, according to the World Jewish Congress.

Resurrecting the centuries-old anti-Semitic blood libel, the Bucharest weekly Baricada reported last month that there was no chance of ever seeing the smuggled children alive because "as is well-known, Jewish matzah demands kosher, young Christian blood."

But involved in "collecting kosher blood" is protected by the Mossad, the Israeli intelligence service, it is "unlikely" that proof of the horrible deed can be produced, the weekly said.

The day they stopped believing : The Ethiopian immigrants came to Israel all wrapped up in a package deal. The rabbinate agreed to their coming in exchange for the letting of a drop of blood from the sexual organ of each adult male (a confirmation of their Jewishness, which incidentally has still not been fully recognized); and with the proviso that their children would attend religious schools. The Ethiopians agreed.

Most of them underwent the bloodletting ritual, a physically, spiritually and collectively humiliating business, and their children go to state religious schools. They were told it was for their own good, and they believed it.

They were all, in a bundle, placed in absorption centers, and the children were put into absorption classes. They were told it was for the sake of their advancement and their integration, and they really wanted to believe it.

All of them were given blood tests, and it was explained to anyone who enquired that "they" had many contagious diseases. They were given preventive pills en masse, which caused horrendous stomachaches. These they suffered stoically - or threw away the pills secretly - and didn't understand why Israelis were being warned not to come near them for six months.

Their rabbis were dispatched like a pack of fools to a course at the "real" rabbinate given by Israeli rabbis, and the children were sent away to religious boarding schools. They were told that this would make them equal in the eyes of "kosher" Israeli Jews, and that their children would have an equal opportunity to go on to higher education.

And if their kesim hadn't been barred from the rabbinate, and if most of their children hadn't failed their bagrut, they might almost have believed it. And then they were all branded with the mark of AIDS, and it was even explained to them that it had nothing to do with racism.

And then, like Ahad Ha'am's Jews faced with blood-libel, they couldn' t believe any longer. This latest blood-libel was the straw that broke the camel's back.

Had there been some differentiation made, for example, between Ethiopians who came here in the '80s and those who came in the '90s; or between the young generation (which tends to have an active sex life) and older people (who are generally less sexually active) the immigrants might have played along. They might have kept quiet had they been told openly that they couldn't donate their blood and been given a reason, valid or not. That they might well have accepted. But they found themselves treated like some blighted, primitive group, like a bunch of lepers, and that even the Ethiopians couldn't take.

What the authorities are not saying is that they were only trying to preserve the Ethiopian immigrants' sense of honor - but the immigrants have stopped believing either the facts as presented, or in the authorities' good intentions. So have I. "There's an optical illusion here about the proportion of HIV carriers among Ethiopian immigrants," said Dr. Ronny Shtarkshall, of the Hebrew University-Hadassah School of Public Health and Community Medicine in a Ma'ariv interview two years ago, during the previous wave of rumors. "There has been no general check for HIV carriers among the Israeli population." The estimate is 3,000, but the real figure cannot be known. "And in any case," the doctor said, "the incidence of AIDS among Ethiopian Jews is far lower than in Western countries like the US, Switzerland and France. This is chiefly because sexual promiscuity and homosexuality, the most frequent causes of HIV transmission, simply don't exist."

Shtarkshall remarked that he would be more wary of Israelis who had backpacked abroad and come into contact with people they didn't know than Jews from Ethiopia. But this stand, explicit as it was, didn't prevent the reporter from continuing to treat AIDS among Ethiopian immigrants as an established fact.

The doctor then went into great detail in the interview about a Joint Distribution Committee-funded project he was involved in to educate the Ethiopians about AIDS. For a project of this type you need a severe social or medical problem. And now the doctor had a problem - he seemed to be contradicting himself. Is there or isn't there a huge risk, above the average, of AIDS in the Ethiopian community here?

I have a theory: There are various interested parties here, and all of them want to preserve the Ethiopians as a mass to be manipulated, concentrated in absorption centers (which need a reason to go on receiving funds for existing), and dominated. Once it has been "established" that the Ethiopians as a community pose an AIDS danger, they can be smeared with mud, tricked, their children isolated, and their blood tossed into the garbage bucket. For long years to come, the Ethiopians will go on filling a mystical, much-needed role for researchers, absorption organizations, and the media.

The Day Yeltsin Praised the Art of Blood Libel: Russian Prexy Tours. Retrospective of Ilya Glazunov and Finds It "Patriotic": Moscow -- For Boris Yeltsin, paintings filled with caricatures of long-nosed Chasidic Jews bearing gold coins and drinking chalices of Russian blood while ape-like black men abscond with naked white women are "optimistic and patriotic."

At least that's the impression the Russian president gave as he toured the vast retrospective exhibition of the nationalist painter Ilya Glazunov. Mr. Yeltsin listened raptly as the artist explained his massive tableaux, which fault communists, Jewish devils, blacks and foreign opportunists for all of Russia's ills; afterward, the Russian president remarked that the paintings possessed "very deep and philosophical meanings."

Mr. Yeltsin's appearance at the show, which drew thousands of eager Muscovites, suggests that radical nationalism, once the province of fringe extremists, is being openly espoused even by the country's president. In the past six months since the surprise parliamentary victory of neo-nationalist Vladimir Zhirinovsky, Yeltsin reformers, most visibly Foreign Minister Kozyrev, have been quick to take more strident positions, particularly defending Russian interests abroad and the cause of ethnic Russians living in former Soviet republics. With 150 extreme-nationalist publications now circulating widely in Russia, politicians are also stressing the inherent greatness of ethnic Russian traditions and beliefs.

Mr. Yeltsin's visit to the Glazunov exhibit marks the first time that Mr. Yeltsin has acted in a way that could be construed as endorsing anti-Semitism. Yet the significance of the visit may lie in the fact that he, too, sees a need to court the nationalist vote and is not above resorting to sycophantic gestures to get it. "Almost every painting shows that out of dreadful human torments, battles and killings, a new Russia is emerging. Russia is being reborn," the Russian president said of the exhibit, which includes starkly anti-Semitic imagery.

At a time when many Russians are feeling humiliated over the country's infrastructural breakdown, moral chaos and loss of diplomatic influence abroad, paintings that pay homage to the country's past greatness are certain to be popular. In particular, Mr. Glazunov's monumental canvases present a panoply of Russian mythical, historical, royal and religious figures, including great Russian writers, artists, politicians and saints. As one gallery-goer, a 60-year old grandmother named Natalia Aluyeva, observed: "We have lost our illusions of a future happy society and are seeking consolation in our history."

Sanctions Violence: The paintings' darker sides, however, brimming with sinister allusions to devils, masons and so-called cabalistic symbols, raise the troubling question: At what point has the artist crossed the line where patriotism ends and is replaced by a rabid nationalism that sanctions violence against ethnic minorities. "The Grand Experiment (1990)," a behemoth tableau that focuses on Russian history in the 20th century, is a case in point.

In the Glazunov iconography, Russia's pre-Soviet period is invariably portrayed in idyllic terms. There, in the top left-hand corner, blue skies hover over a whitewashed gold-domed Russian Orthodox church; church bells are ringing and the beatific Slavic tsar and tsarina reign above the slogan "God, Tsar and Church." Everywhere else, the canvas is blood red with the chaos of the Bolshevik revolution.

Caricature of Trotsky: In the center of the canvas, a red five-pointed star; a reference both to the communist star and the "Masonic" star; frames the enormous head of Karl Marx, the Jew who within the painting clearly is to blame for all the bloodshed of "the Grand Experiment," namely communism. In front of Marx's face is a tetragram that the exhibition catalogue describes as "the five-pointer star, ancient cabalistic symbol -- the symbol of evil. Marxism is connected to Satanism." To the left of the red star, there is a tomato-red caricature of Trotsky, depicted as a long-nosed Jewish devil with black claws, scaling the Kremlin walls. Below him, Mr. Glazunov invokes the blood libel, painting in a thick-bearded Chasid sipping a cup of Russian blood. There is yet another long-nosed Chasid with gold coins in one outstretched hand and, under his other arm, Russia stamped with the Soviet hammer and sickle; nearby, a smiling black man makes off with a bare-breasted white woman who is for sale for two dollars; Stalin, Churchill and Roosevelt are there with the Israeli flag hanging behind them.

Although the painting is complicated, crammed with several hundred historical faces, the message is clear: Outsiders, among them Jews in particular, are responsible for the revolution that destroyed the paradisiacal period of Christian tsarism, bringing waves of bloodshed on the Russian people. Those outsiders are also seen as clearly to blame for the current invasion of Russia of foreign commercial goods, capitalist ideas and such decadent culture as punk music and jazz. As the catalogue to the exhibit explains, "the painting shows that the revolution was not a natural historical event but prepared, organized and brought by persons from outside. Russia has been a field for social experiment...Yakov Schiff, an American banker, a Marx supporter, a fanatic Russophobe, an enemy of Russian Orthodoxy financed various terrorist organizations in Russia."

Appeal to Fascists: The Glazunov exhibition appeals particularly to radical nationalists and fascists, who propagate the idea of a foreign conspiracy out to destroy Russia. "You look around you with horror, wondering who is with you against this Satanic horde...[Mr. Glazunov] has created paintings of great significance and mystical force," says Alexander Nevzorov, a television host and Duma member. "When I saw this painting I cried."

The fact that such an openly racist exhibition was attended and praised by the country's president indicates the current political sway of the ethnic Russian idea and the political impotence of minorities in Russia, who have trouble even gaining an audience with their representatives.

A spokesman for Mr. Yeltsin insisted that the stroll around the exhibit was innocent: "He is interested in painting and is especially interested in the reaction of the public to this exhibit," remarked Anatoly Krasikov, Mr. Yeltsin's press spokesman. "[Mr.] Yeltsin, like any other democratic president, can afford to go to art exhibits without taking political sides."

The exhibit at Moscow's Manezh central exhibition hall, however, was sponsored by several state agencies, including the Mayoralty of Moscow, the Russian Ministry of Culture and the state's Academy of Russian Painting and Architecture; which is headed by Mr. Glazunov. The painter has been using the show as a weekly soapbox, preaching his ideas -- about politics, not art -- to an eager public. "This is a chance to express the feelings of Russian people through art in ways that ordinary simple people can understand," commented Raisa Ivanova, a Muscovite straining in the crowd to hear Mr. Glazunov speak. "He is a very great, nationalistic painter with emotional impact. This is a patriotic exhibit. He loves his motherland and he is showing us how our soul is sick."

Following Spain's New-Found Philo-Semitism: In 1987 I lived in Madrid for a year, and every time I return, more of my friends turn out to be "Jewish." These are not the famous Marranos, the "secret Jews" who preserved their customs through five centuries of oppression. Rather, they are Catholics who remember a cryptic comment grandmother once made. In the country where people now in their 30s learned in school that Jews made matzahs with Christian blood, Judaism has become all the rage. Teenage punks wear the Star of David as jewelry and tattoos. An order of nuns, Nuestra Señde Zion, purges anti-Semitic references from textbooks. Archaeologists are digging up Jewish remains that were neglected for centuries.

Meanwhile, Jews have never been more interested in Spain. Visit New York's Jewish Museum, where paintings by an Italian Sephardic artist are on view. Check out the bookstore for the latest publications devoted to Sephardic achievements in poetry, philosophy and scholarship. Or pass by one of the events in the ninth annual Semana Sepharad, a week- long celebration of Spanish Jewry and its diaspora sponsored by Yeshiva University, the Tourist Office of Spain and Iberia Airlines (please see schedule at right). This event, at the suggestion of the Spanish government, is dedicated to a little-known Spanish diplomat, Angel Sanz-Briz.

Sanz-Briz, who worked at the Spanish Embassy in Budapest and saved thousands of non-Spanish Jews from deportation to camps by claiming they were Spanish, is being promoted as the "Spanish Schindler." " His story is not that well-known anywhere in the world," says Rabbi M. Mitchell Serels, director of Sephardic community programs at Yeshiva University and one of the organizers of Semana Sepharad.

It is at the very least ironic that Spain, responsible for the most spectacular expulsion of Jews in medieval Europe, is now promoting a home-grown Holocaust hero. But what better way to atone for the Inquisition? As Howard Sachar writes in his new, highly readable book, "Farewell Españ The World of the Sephardim Remembered" (Knopf), there were practical reasons behind royal visits to synagogues, meetings with important rabbis and other attempts at outreach that culminated in the establishment of diplomatic relations with Israel in 1986. These included fomenting trade, tourism and, not least, membership in the European Economic Community.

Not that Spain's new-found philo-Semitism is mere public relations. With the emergence of democracy following Franco's death in 1975, former taboos were embraced with a near-hysterical mania to catch up with the rest of the West. Among those taboos was Spain's Sephardic heritage, which had been erased from the history books with the same rigor the country had applied to ridding itself of Jews and their descendants.

That ethnic cleansing happened years ago, so you don' t find the collective guilt that characterizes Germany's obsession with Judaism, for example. Nor do you find anti-Semitism, representatives from Spain's small Jewish community insist, if you are talking about officially sanctioned anti-Semitism, like restrictive laws. The popular attitude toward Judaism is based more in folklore than in fact: equal parts attraction and ambivalence, curiosity and ignorance. Jewish culture is seen as hermetic, exotic and mystical -- and sometimes, still, a little sinister, which may explain why true Marranos continue to maintain deep secrecy.

Consider the experience of Trudi Alexy, a Prague-born Jew who fled with her family to Barcelona at the outbreak of the war and immigrated to the United States in 1941. Ms. Alexy's recent book, "The Mezuzah in the Madonna's Foot: Marranos and Other Secret Jews" (Harper-Collins), is somewhat misleadingly titled, for the first half describes her own experience as a secret Jew in Spain, her childhood dalliance with Catholicism and her efforts to reclaim her heritage, which included tracking down other Jews who fled through Spain as well as the Catholics who risked their lives for them.

Some of the most fascinating passages in Ms. Alexy's book concern her encounters with Marranos, who are outwardly Catholic but practice some form of Judaism at home. More are turning up all the time; most recently in Puerto Rico, and those who have sought to integrate with the Jewish community have encountered all sorts of difficulties in asserting their Jewishness, as one who tried to become a rabbi poignantly recounted to Ms. Alexy. But most don't want to. An American Jewish doctor told Ms. Alexy of his experience visiting an Andalusian colleague almost 50 years after they had worked together during the Spanish Civil War. Citing his friend's surname; which sounded Jewish, the American asked the Spaniard if he had Jewish ancestors. "We are as Catholic as Catholic can be," the Spaniard replied. Then he led his guest to a dark, windowless room. "Whenever I am troubled or need help, I pray to the Virgin Mary or to Our Savior Jesus Christ or to the saints. I say the rosary and go to Mass," he said. "But if all else fails, I come here." He opened a door with an old key and removed an ancient tallis and a set of phylacteries. Then he prayed.

Like the phylacteries, most things Jewish in Spain survive because they were well-hidden (or, in the case of the few standing synagogues, because they were converted into churches). Recently, a clerk in Gerona, home of Nachmanides, came across a cache of Jewish documents stuffed in a book binding. Among the papers; which are particularly significant because they are written in Hebrew, are synagogue tax records, a personal diary and a dowry list, the type of ephemera of which little remains. Rabbi Serels, whose book on these documents will be published next year, notes that the significance of the event lies as much in the documents' historical value as in the fact that the government of Gerona; where no Jews live now, is financing the restoration and ultimate exhibition of the papers in a museum dedicated to the city's Jewish heritage.

Segovia, home of the Grand Inquisitor Torquemada, is another place where non-Jewish scholars are digging deep into the Jewish past. Currently no Jews live in this Castilian city, better known for its monumental Roman aqueduct and the Disneyesque Alcá or fortress, but in the middle ages it housed a Jewish community probably numbering in the low thousands. Archeologists are excavating the Jewish cemetery, located in a pine forest outside the city walls. What is left of the Jewish slaughterhouse is being converted into a provincial museum that will include Jewish objects in its exhibitions. A center for Sephardic studies is planned, along with one for Sephardic art.

Of the five synagogues that served Segovia, one remains -- sort of. It is currently the Church of Corpus Christi, occupied by an order of cloistered Carmelite nuns. Badly damaged in a fire in 1899, the white, light-filled structure still retains its original Moorish-style arches. No one knows exactly how the Sinagoga Mayor became a church, though there is a local legend that explains it.

In 1410, my guide recounted, a Jewish doctor loaned a priest money -- in return for a holy wafer, which he intended to desecrate in a vat of boiling water. But the wafer didn't boil. Instead, the building caught fire, and the wafer, emitting blood, sailed across town into the hands of a priest. A crack behind the altar, supposedly made by the ricocheting wafer, has proved impossible to repair, the guide pointed out. "It' s only a legend," she said. "But I believe it because it's pretty. "

The infamous blood libel story -- pretty? She grew up with the story. It's depicted on a 19th-century painting right there in the church -- wafer gleaming in mid-air, terrified Jews scurrying in all directions. A few years ago, a friend told me about a "Jewish" family living in Granada. It turned out that they were Catholic -- though their surname, Carnicero (butcher), may well have been Jewish once. The father had become obsessed with his roots and was studying Hebrew. They couldn't have been more hospitable. They introduced me to Granada' s three other Jews; they fed me; they invited me to stay the night in an unused bedroom. As I prepared for bed, I spotted a large flag hanging in the closet. It had a swastika on it.

Upon questioning, my host's son explained that the flag was "left over from my brother's youth." So was evidence of other phases the boy passed through: buttons of hammer and sickle, marijuana leaves, Mickey Mouse. Dalliance with fascism was just one of those post-Franco adolescent attempts to be as offensive as possible. "Frankly, until recently, I didn't know the swastika had anything to do with the Jews, " he added. This ignorance, willful or not, is rooted in the same mind-set that finds the blood libel believable. Judaism is appealing to Spaniards because it is ancient and arcane, not because it is a living culture. The folkloristic conception of "the Jew" has nothing to do with contemporary Jews or Judaism, with which the vast majority of Spaniards have no contact.

About 12,000 Jews live in Spain now; mostly, they are bemused observers of the Jewish revival. Jacques Laredo, former president of Madrid' s synagogue, told me that he was besieged with letters from Spaniards having names possibly of Jewish origin -- names of towns, plants, flowers, professions. "But they show their Jewish origin five centuries ago," he said. "So the only thing we can tell them is, yes, this is a name that could be a Jewish name, but obviously you're a Catholic and there's nothing we can do about it."

The hatred of Jews, stands a great hatred on the part of the Jews for all Gentiles. There is nothing so profound within me as the conviction that, if anything exists which unites all Jews of the world, it is the great, sublime hate. No one can deny the fact that a powerful Jewry is a danger to all Gentiles. All attempts by certain Jewish circles to prove the opposite must be pointed out to be just as cowardly as they are comical. UK weekly's blood libel: One of the more persistent themes of Arab propaganda is "Israel's persecution of Christians."

The charges are almost always identical: Christian Arabs in the Holy Land (who, with unbounded contempt for history, are often described as descendants of the first Christians) are not only religiously harassed but often killed by the Israelis who want to drive them out of the country. That Christian Arabs have been leaving "the territories" is, of course, true.

The most recent example of such propaganda, penned by William Dalrymple, appeared in the London weekly The Spectator of October 22. It begins with dramatic horror stories, which contain most of the article's charges against Israel.

First, a monk (Fr. Alexandros), whom Dalrymple meets in Greece, tells him that he had been forced to leave the West Bank after receiving death threats from "extreme Israeli zealots" who established a settlement nearby. "Then one day in the winter of 1979," Dalrymple continues, "his spiritual father and distant neighbor, a Greek monk named Philloumenous, was hacked to death in his cell at Jacob's Well; a settler had poisoned his dogs, attacked him with an axe, then incinerated the remains with a grenade. Shortly afterwards, Fr. Alexandros returned from a trip to Jerusalem to find his cave chapel desecrated and his books and possessions scattered and burned. The pulpit in the chapel had been axed into a hundred pieces. The hermit fled..."

Dalrymple then allows that Fr. Alexandros is, like many hermits, "deeply eccentric," but the cleric's story, he says, checked out. "At the Greek Orthodox patriarchate in the Old City I was shown a file full of reports and correspondence about the desecration of the cave of St. Chariton and the violent murder of Fr. Philloumenous; I was even directed to the Martyrion at the Orthodox seminary on Mount Zion where Philloumenous's shattered skull and cleaved bones lay on permanent display awaiting potential canonization...Checking the incident in the more sober archives of the Jerusalem Post," Dalrymple continues, "I found that during the same period two Jerusalem churches and one Christian bookshop had been burned to the ground by ultra-orthodox Jewish fanatics, while students from a nearby yeshiva had committed serious vandalism at the Dormition abbey. There had also been a series of unsuccessful arson attacks on the Anglican church in West Jerusalem, two churches in Acre (a Greek Orthodox church in the Old City and a Protestant chapel in New Acre) and one other Anglican church in Ramleh. On top of this, two Russian nuns had been killed by a zealot in a knife attack on their Ein Karem nunnery, while the Christian cemetery on Mount Zion - already damaged during the years of Jordanian rule - had been further desecrated no fewer than eight times...'Had we been Jews and our churches been synagogues, desecration like this would have caused an international outcry,' said the monk at the Martyrion."

Even the most indifferent reader would be shocked by such horrors. Only savages murder monks and nuns, desecrate holy places and threaten innocent men of the cloth. "The Jews" and "settlers" of the story are indeed despicable.

There is little resemblance, however, between Dalrymple's story and the facts. There is no record of a Fr. Alexandros in Israel, but a hermit who fits his description had to leave the country because residents of an Arab village complained of his sexually harassing young boys.

The monk Philloumenous was indeed murdered, not by a fanatic "settler" (the current euphemism for villain), but by a deranged, newly religious Green Line Israeli who also killed a Tel Aviv abortionist and a Ramle fortune-teller, both Jewish, in the name of God. He is now in a mental institution.

There were two cases of arson, in 1973 and 1974, in which Jews, members of the Jewish Defense League (later the Kach movement), were implicated. The attacks were aimed at alleged missionary activity. Furniture and books were damaged, but nothing was burned to the ground.

Ten JDL members, mostly teenagers, were arrested. At least two served time. In apparent retaliation, a Jewish religious bookshop was torched.

In 1982, the chapel of a Jerusalem Baptist church was burned to the ground. This time neither the JDL nor any other Jewish organization claimed responsibility.

The Jerusalem Post reported that: "Police said last night it was possible the chapel was burned by extremist Jews. However they did not rule out the possibility that a Moslem or a Christian arsonist started the flare to spoil relations between faiths in Jerusalem." Two men were arrested, one a Colombian tourist, the other a Jerusalem Jew. Both were released for lack of evidence. All the other cases of attempted arson were minor acts of vandalism.

The most striking aspect of these occurrences was the Israeli reaction. Not only did the government and municipal authorities immediately pay for damage not covered by insurance; large sums from individuals and organizations poured into special bank accounts opened for donations. The Jerusalem Rotary, for example, made a substantial contribution.

The prime minister, mayor, chief rabbis and cabinet ministers all condemned the acts in the most outspoken terms. The 1982 arson was called by then-premier Menachem Begin "a malicious crime." Arab Baptists from Nazareth scrubbed the blackened walls of the chapel alongside their Jewish neighbors. The Sunday evening prayer meeting of the Baptist church following the fire was held in the neighboring Har El synagogue.

To state that Dalrymple's article amounts to a blood libel is to be charitable. Blood libels in the Middle Ages were usually propagated by ignorant, fearful people. Dalrymple knew the truth: He himself states that he used the Post's archives as his source.

Nor is it surprising that the article was published in The Spectator. This is the weekly which recently ran an article about Hollywood Jews which, as Jerusalem Post reporter Tom Tugend put it (November 14), "revives the well-known stereotype of a 'cabal' of vulgar, clannish Jews dominating the American entertainment industry." Nor should it be too surprising that the editor of this would-be neo-Nazi publication is Dominic Lawson, a Jew.

Genocide Charged: Charges made by the Israeli media and confirmed by a former Israeli immigration inspector indicate that "hundreds, perhaps thousands" of children of Sephardic Jews were taken from their parents (By Askenazi Jews) and never returned. Sephardic Jews live in the Middle East and are thought to be the only Jews descended from Abraham/Isaac/Jacob-Israel through Esau, and other mongoloid Israelites and Jews of Judea. However, the majority of Jews are Ashkenazi. History says that they are the descendants of the Khazars, a people of Eastern Russia and Mongolia who converted to Talmudic Judaism in the eighth century. Children of Sephardic Jews from Yemen were subjected to a policy of the Israeli government in the ?50's and ?60's like the charges made against the Nazis during WWII.

The Tel Aviv daily newspaper was told by the former inspector Ami Hovev that a "substantial number" of these children were killed in medical experiments and buried in lime pits. "I know that (Israeli physicians in state hospitals) conducted experiments on living children, extracting phosphorus and bone marrow from the spinal chord," Hovev told Israeli TV. The parents were told that immigration regulations required underage children from the East to be hospitalized at entry. Families later received "notification" that their child had died in the hospital.

Subject:
To all the Brainwashed & Brain-dead White Race jew-day-o's, are these the jew gods you worship???
Date:
Wed, 25 Dec 2002 16:12:13 -0800
From:
"Bob Jones"
To:
"dragonslayer"

Jewish Gangsters Raped, Killed Children As Young As Two On Film
LSN: Oct. 9 2000

Italian, Russian Police Break Up Child Snuff Porn Ring

Rome, Italy -- Italian and Russian police, working together, broke up a ring of Jewish gangsters who had been involved in the manufacture of child rape and snuff pornography.

Three Jews from Russia and eight Jews Italy were arrested after police discovered they had been kidnapping non-Jewish children between the ages of two and five years from Russian orphanages, raping the children, and then murdering them on film. Mostly non-Jewish customers, including 1,700 nationwide, 600 in Italy, and an unknown number in the United States, paid as much as $20,000 per film to watch little children being raped and murdered.

Jewish officials in a major Italian news agency tried to cover the story up, but were circumvented by Italian news reporters, who broadcast scenes from the films live at prime time on Italian television to more than 11 million Italian viewers. Jewish officials then fired the executives responsible, claiming they were spreading "blood libel."

Throughout history, various groups have accused sects of Jews of ritually murdering small children. One such account, that of Hugh of Lincoln, led to the expulsion of all Jews from Britain in the 13th Century. Such accounts have generally been discounted, but are so widespread that Jewish organizations have developed a name for them -- "blood libel."

Though AP and Reuters both ran stories on the episode, US media conglomerates refused to carry the story on television news, again saying the story would prejudice Americans against Jews.

Jewish gangsters in Russia have become increasingly linked to traffic in "white slaves" and prostitutes through Israel, according to a recent report in the Jerusalem Post. Israel turns an official blind eye to forced prostitution, and does not punish Israeli citizens who choose to own "sex slaves" as long as the slaves are foreign and non-Jews.

Libertarian Socialist News
Post Office Box 12244
Silver Spring, MD 20908tariansocialist.com

Those kidnapped children who were not used for medical experiments were given to European families to raise, because of their low birth rate.

Such is the blood lust of the Jews!

"Some people, once they adopt an idea, bury it in the ground and go on the rest of their lives defending it, without ever re-examining it to see whether time and the elements have caused it to decay into a worthless handful of dust. In that way you can be always consistent; and often wrong." (Raymond Clapper)

Source:
http://www.thewatcherfiles.com

Related:

BLOOD PASSOVER

The following translation was performed free of charge to protest an injustice: the destruction by the ADL of Ariel Toaff's BLOOD PASSOVER on Jewish ritual murder. The author is the son of the Chief Rabbi of Rome, and a professor of Jewish Renaissance and Medieval History at Bar-Ilan University in Israel, just outside Tel Aviv.

Dr. Toaff is uniquely qualified to write this book, being thoroughly familiar with the derivative literature in English, French, German and Italian, as well as the original documentary sources in Latin, Medieval Italian, Hebrew and Yiddish. This is not something he worked on in secret. On the contrary, he worked on it openly with his university students and colleagues in Israel for several years; one of his students was even going to publish a paper on the subject. The author is extremely careful about what he says, and his conclusions must be taken seriously. It reads like a detective story.

If it had been published in Israel, in Hebrew, no one would have cared. There are large bodies of literature in Hebrew that Jews do not wish Gentiles to know about. But Dr. Toaff's announcement of its publication in Italy, in Italian, raised a worldwide firestorm of fury. Under unbearable pressure, the book was withdrawn from publication, and is not to be re-issued. More

Labels: The History of Jewish Human Sacrifice

posted by w | 05:15

10 Comments:

hexzane **said...**
And remember Waco. Look at the month when assault was done : April. Just at the moment of pessah. In fact there was a jew at waco. And he it said he has celebrated pessah at the Davidian ranch.

And what a hazard, everything was burned. Probably to hide the ritual murder accomplished on the childes. Or maybe it was the fire which was the ritual murder.

When you look at David Koresh, he seems like a jew. It is said that he went to Israel in 1985. And the flag of the davidian was also quite clear : a star of david.

And about the Texas raid on the Church of Jesus Christ of Latter Day Saints, this year (2008) probably it has also to do with the jewish holy day of Pessah.
29 July 2008 at 08:55

Anonymous said...
Interesting post.
I am going to look deeper in to the Assyrian-Babylonian roots of the Old Testament. Your article has given me a number of key sources to follow.

There are segments where the article could be broken up into more clearly defined topics. Certainly, with the amount of data presented, this is only a minor critique.

Thank you.
12 July 2009 at 11:20

Hospice Van Nuys **said...**
I was heartily congratulation to you for this excellent article.Best luck in future to this blog.Thanks
13 April 2010 at 02:12

Anonymous said...
It is one of the 10 commandments not to murder. Stop spreading lies.
9 August 2011 at 19:02

muebles madrid online **said...**
It won't truly have effect, I suppose so.
14 September 2011 at 12:31

Anonymous said...
torture methods, that seek to humiliate the victim, sexually, as well as inflicting pain was commonplace in the Roman Empire, in the middleages, in the Holy Roman Catholic Church and in some arab countries, even today

It comes as no surprise, either, that the men who seek out the job of torturer, does so to satisfy his own sadist desires.

Are these facists bastards sometime jews?

Sure, but not always.

Many men fantasize about tying up a woman and raping her. A few want to take it further. I will readily admit, that if I was a soldier in war, and I was given orders to interrogate a prisoner, under torture, then I would do it!
15 January 2012 at 14:20

Giuseppa **said...**
The strongest condemnation for the Jewish ritual murders is located in the Old Testament
17 August 2014 at 13:12

JESSICA JANE **said...**

If you have a history of illness that is difficult to recover, maybe our next article will help you to recover

Obat Radang Amandel Paling Ampuh
Cara mengatasi perut kembung
Cara Mengobati Radang Sendi
Obat Untuk Menghilangkan Benjolan Bernanah
Obat Penghancur Batu Empedu
Obat Gabagen Alami
Cara menghilangkan jamur pada lidah bayi
29 July 2018 at 18:52

yanmaneee **said...**
off white nike
supreme sweatshirt
kyrie irving shoes
yeezy 380
supreme hoodie
moncler coat
kyrie irving shoes
lebron james shoes
off white jordan 1
yeezy 500
5 June 2021 at 13:07

tareares **said...**
visit this web-site **high end replica bags** go now **7a replica bags wholesale** click for more **Louis Vuitton replica Bags**
16 May 2022 at 10:16

Post a Comment

Enter comment

Subscribe to Post Comments [Atom]
<< Home

Print this article

Search this site

▲

Links on this Page

Disclaimer and Fair use

Article 19 of the UN Human Rights Charter explicitly states:
"Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers."

myself@london.com

Captured by FireShot Pro: 04 September 2024, 06:33:39
https://getfireshot.com